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Sett...s cause political rift

JERUSALEM (JTA) —

A provocative move by Jewish settlers that could upset the Middle East peace process has opened a rift between the Likud leadership and some of its far-right coalition partners.

About 40 Jewish families occupied five houses in the Arab village of Silwan within the environs of Jerusalem last week. All but one of the houses was vacated by late Wednesday afternoon, after prolonged negotiations with the police.

The settlers claim the houses were lawfully acquired. State Attorney Yosef Harish was assigned the task of deciding if their claim is valid.

The clandestine move occurred four days before U.S. Secretary of State James Baker was due in the region for another attempt to wrap up a Middle East peace conference.

But far-right Knesset members, who make no secret of their hope to sabotage peace talks, descended on the scene to encourage and support the settlers.

Police demanded that the settlers leave because of the delicate security situation. They were apparently acting under orders from Police Minister Ronni Milo, with the approval of Prime Minister Yitzhak Shamir.

Silwan, a centre of intifada activity, has been under curfew since Monday to forestall possible disturbances on the first anniversary of the Temple Mount riots on Oct. 8, 1990.

Local residents warned that a violent reaction was inevitable if Jews remained at the site.

The village stayed quiet, even though police prevented Arab families from reclaiming the vacated houses. But riots broke out Wednesday in other Arab parts of Jerusalem. Roadblocks were set up and activists with loudspeakers urged the populace to protest the new settlement at Silwan.

Although Likud leaders are strong advocates of Jewish settlement everywhere in the biblical Land of Israel, Shamir said the Silwan settlers acted illegally.

Yossi Ahimeir, the prime minister's chief of staff, pointed out that unlike the West Bank, Jerusalem is not subject to future negotiations and there is no need for such demonstrative acts.

"No one can do such things behind the government's back," declared Foreign Minister David Levy.

And Deputy Defence Minister Ovadia Eli said the settlers acted "like thieves in the night."

Justice Minister Dan Meridor, a Likud moderate, was also critical.

Spokespersons for the left-wing opposition parties called the settlement a deliberate effort to jeopardize the peace process.

Although details were scarce, it appears that the houses in Silwan were purchased by the Ateret Cohanim yeshiva in the Old City, with government funds. The yeshiva claims the property was owned by Jews more than 60 years ago, before the 1929 Arab uprising in Palestine.

The government funds reportedly were funneled through the Himnuta real estate company and the Amidar housing company.

[Cont'd. on page 13]

LITTLE CHAGALLS

Children paint on easels at the annual Sukkot open day at the Tel Aviv Museum of Art Education Centre. The open day, which attracted hundreds of children, allowed children to paint on the easels provided by the museum. [IPPA photo]

Jews outraged over remarks by Tyminski

By PAUL LUNGEN

TORONTO —

Former Polish presidential candidate Stanislaw Tyminski has drawn the ire of Canadian Jewish organizations and of a past president of the Canadian Polish Congress for his remarks suggesting that a Jewish conspiracy thwarted his election hopes.

A Polish court recently restricted Tyminski's Party X to filing 44 candidates for the 460-seat Polish parliament after it found that the party had forged hundreds of signatures on election documents.

Before returning to his home in Toronto, Tyminski responded to the dashing of his elections hopes with a statement to the newspaper *Gazeta Wyborcza*, saying: "I don't want to be in a Poland which will be turned into a Jewish colony by rigged elctions and that is why I am leaving."

On his return, he is quoted in the *Globe and Mail* as telling a reporter: "I'm not saying it's all Jews who are rigging the election, because it's a particular group.

"But you know they have wide connections, in the justice sysem, the legal system, the mass media and so on. . . They are getting a lot of funding from abroad, from the United States — money, breaking the law and so on."

Responding to Tyminski's comments, Manuel Prutschi, director of community relations for Canadian Jewish Congress, said "the fellow is a charlatan and he should be treated with disdain. The minimal credibility he had left after his interventions in two Polish elections has gone completely out the window."

Prof. Aurel Braun, a spokesman for B'nai Brith's institute for international affairs, said, "This type of intolerance is a manifestation of an inadequate understanding of democratic institutions and processes and diverts peoples' attention from confronting monumental and urgent problems facing Poland.

"This is why democratic leaders in Poland have denounced anti-Semitism in the country. . . It is our belief that Tyminski does not represent the new Poland."

The harshest words for Tyminski came from Stan Orlowski, a non-Jew and a past president of the Canadian Polish Congress. Tyminski's statements are "absolutely unsound and preposterous. . . I tell you it's impossible" that the country's estimated 6,000 Jews could influence politics in that way.

Tyminski's statement "hurt me personally because my philosophy is that unless we work together, there will be no peace or benefits to the country."

He said he knows of no connections by Tyminski to the organized Polish community in Canada.

Sol Littman, Canadian representative of the Simon Wiesenthal Centre, said Tyminski's comments are "tremendously offensive. . . There's been a suspicion all along that Tyminski was coming from a radical, right-wing anti-Semitic venue, and this is the proof of it."

Last December, Tyminski placed second to Lech Walesa in the race for the Polish presidency. During that campaign, Tyminski, who emigrated from Poland to Canada in 1969, carried a briefcase in which he claimed were documents that would damage Walesa. Later, he admitted he had no such material.

UP UP AND AWAY

Taking part in the first El Al direct flight from Toronto to Israel are (front row from left) Obish Himmel, past president of Beth Emeth; Shalom Even, founder of Shalom K Tours; and Yehuda Shen, Canadian director of the Israel Government Tourist Office. In the back row (from left) are Jackie Kelman, tour leader of the Temple Sinai group; Emile Aufgang, president of Aufgang Travel; Barney Barenholtz, past president of Beth Emeth; Alex Serota, president of Beth Sholom Brotherhood; and Harry Turk, past president of Beth Emeth. See story on page 8. [Rough Layout photo]

Quebec

Montreal: *Meeting the needs of the elderly*

Almost 25 percent live below poverty line

This is the first of a three-part series on how the Montreal Jewish community is meeting the needs of a growing elderly population. It will look at services to both the frail and well elderly, as well as the implications of the aging of the community.

By
JANICE ARNOLD

MONTREAL —

The proportion of elderly in the Montreal Jewish community is not only growing, but the population to support services for this age group is shrinking.

Put it in numerical terms: ten years ago, there were 66 persons over age 65 to over 100 between the ages of 18 and 64 in the community. Today, Allied Jewish Community Services estimates the ratio to be 79:100. In other words, the number of potentially dependent Jews is increasing in relation to those theoretically capable of contributing to their care.

AJCS estimates 21,500 members of the community are 65 and over, in a community that has fallen to close to 90,000.

Moreover, almost a quarter of the Jewish elderly live below the poverty line, and that includes half of those living alone and a third of elderly women, according to AJCS statistics.

Eight thousand are believed to be "frail", that is in need of physical, as well as financial, support. The number of poor elderly Jewish women, who are living alone and who are either disabled or limited physically is becoming alarming.

Montreal is also home to a large number of Holocaust survivors who are now old and suffering from emotional or mental problems.

The Montreal Jewish elderly are in particular need of community service because many have little or no family here.

The community has traditionally been very generous to its elderly and has developed a full range of health, counselling, recreational, institutional and residential services for them.

Still, some fall between the cracks and that is why AJCS created a new agency, Jewish Support Services for the Elderly (JSSE) three years ago. Its basic mission is to meet the needs of the non-institutionalized frail elderly and to enable them to remain as independent as possible. Attention is also paid to their families, if they look after them.

A byproduct is the alleviation of demand for scarce beds in chronic-care institutions.

Services are complementary to those provided in the public sector; JSSE works closely, for example, with the CLSCs, as well as with other community agencies.

Another role is advocacy, representing the interests of the frail elderly with community and government organizations.

JSSE has four main programs: home care services, transportation, support for caregivers and a low-cost housing project with support services built in.

Sol Segal, 70, a volunteer with Jewish Support Services for the Elderly, takes a stroll with Rhula Schwartz, 93, a resident of Caldwell Residences, a low-rent apartment for senior citizens.

Currently, 15 homemakers are serving about 150 elderly persons, helping them take baths, get dressed, prepare meals, do shopping or banking, or just get out. They are, however, not housekeepers and their duties are clearly defined at the outset.

This care supplements that provided through the CLSCs, which is often quite limited, JSSE director Lily Shatsky explained.

Fees are charged for JSSE home care services, up to $10.50 an hour, on a sliding scale according to means. Some recipients may pay nothing.

Typically, services are provided for periods of two to three hours, once or twice a week, and are available in most areas of the city. While the majority are not Jewish, the homemakers have been trained in Jewish traditions.

"I honestly believe we are maintaining people in their homes with this program," Shatsky said.

Transportation is in the form of subsidized taxi tickets: this has proven to be a very popular program. Clients are issued a maximum of $80 worth of chits per month, for which they pay $30, or the price of a bus pass.

To be eligible, one must be living on the old age pension supplement and not able to use public transit, but still not qualify for the public handicapped service.

Clients are encouraged to use the taxis, not only for appointment or errands, but to get out a bit, to socialize. "Many of these people would not go anywhere otherwise."

Currently, over 100 seniors receive the taxi tickets and a waiting list has formed. Shatsky said the cost to the community purse is about $25,000 for the taxis.

Demand is so great that JSSE is now looking for further subsidization.

A nice tie-in to this program is the volunteer services of 30 young adults, who deliver the tickets monthly to clients and stay for some friendly visiting.

Next week: *A look at an outreach program for isolated senior citizens, a new type of supervised housing that enables the elderly to maintain more autonomy than is possible in foster care or a nursing home, support services to relatives caring for an elderly person and a new project that may answer a growing need among out-of-to n children concerned about their aged parents in Montreal.*

CANVASSING TRAINING PROGRAM

Women's Division Combined Jewish Appeal (CJA) 1991 recently offered a training program for campaign workers canvassing donors contributing $1,000 or more. The meeting featured informational updates on local and Israel needs as well as canvassing techniques seminar. Guest speakers were John Fishel, executive director of Allied Jewish Community Services (AJCS). Danyael Cantor, campaign director for CJA, and Ala Brosh of the Jewish Agency in Budapest. The event was hosted by Lily Ivanier, associate chairman of Women's Divison, at the Elmridge Golf and Country Club. Eighty women met to prepare for their 1991 CJA campaign canvassing assignments. Pictured (from left) are Rhoda Vineberg, vice-chairman 1991 Women's Divison; Roslyn Wolfe, immediate past chairman, 1990 campaign; Shirley Retter, event hostess with Lily Ivanier; Ala Brosh, guest speaker; Joyce Tanner, chairman of Women's Division 1991; Laya Feldman, president of Women's Federation of AJCS.

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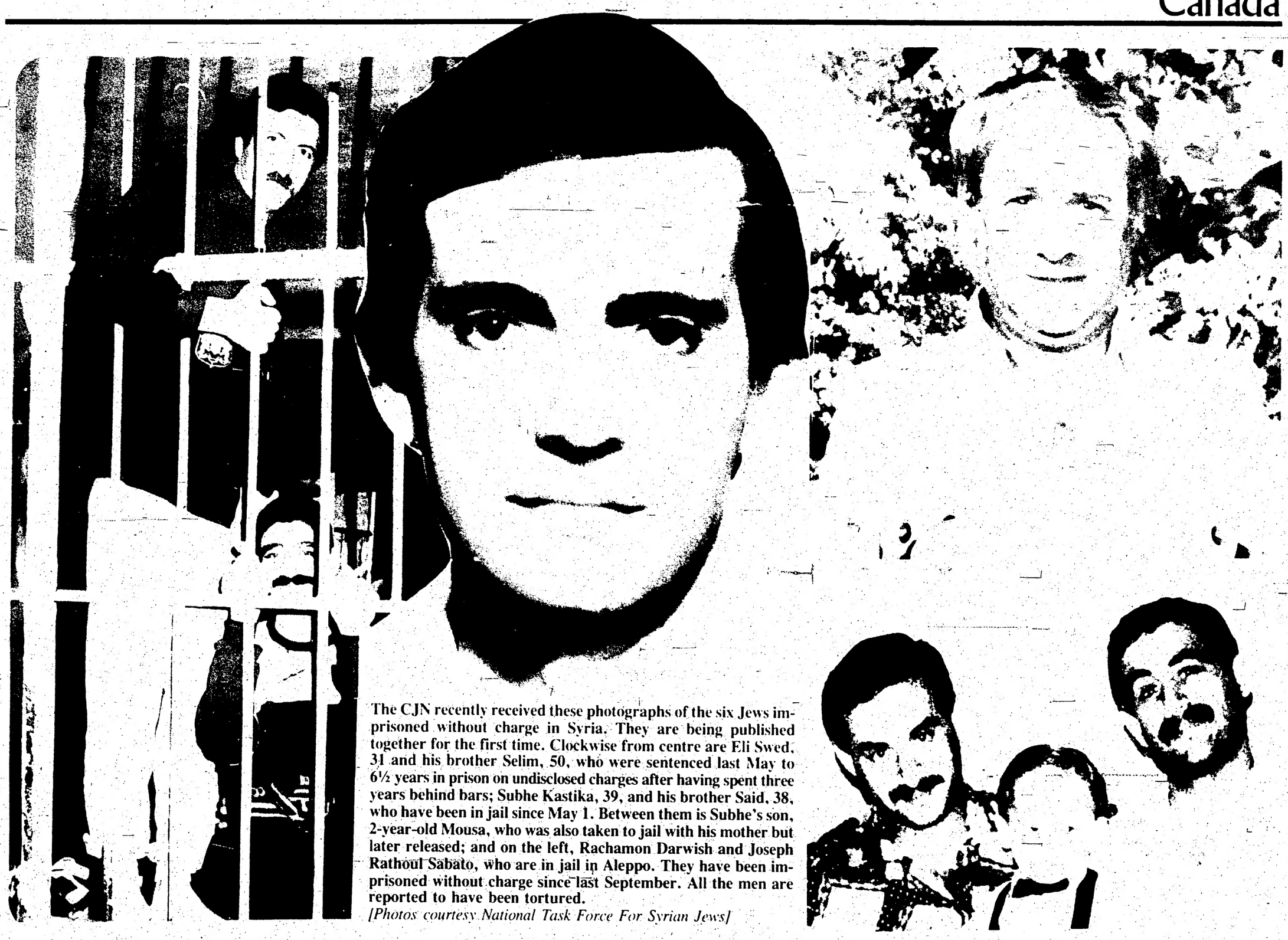

The CJN recently received these photographs of the six Jews imprisoned without charge in Syria. They are being published together for the first time. Clockwise from centre are Eli Swed, 31 and his brother Selim, 50, who were sentenced last May to 6½ years in prison on undisclosed charges after having spent three years behind bars; Subhe Kastika, 39, and his brother Said, 38, who have been in jail since May 1. Between them is Subhe's son, 2-year-old Mousa, who was also taken to jail with his mother but later released; and on the left, Rachamon Darwish and Joseph Rathoul Sabato, who are in jail in Aleppo. They have been imprisoned without charge since last September. All the men are reported to have been tortured.
[Photos courtesy National Task Force For Syrian Jews]

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Canada

Egyptian, Israeli envoys share hopes for peace

By
JANICE ARNOLD

MONTREAL —
The Egyptian and Israeli ambassadors to Canada shared a common vision of a Middle East someday where all would flourish in peaceful co-existence, but could not break any new ground for the present on the Palestinian question.

This dialogue took place at the annual Ben-Gurion Memorial Lecture, sponsored by the Canadian Associates of Ben-Gurion University an event attended by over 500 people.

Egyptian envoy Mohamed Adel Elsafty strongly argued there can be no durable peace in the Mideast until there is a solution to the Palestinian question, which he called "the core" of the conflict.

Israeli ambassador Itzhak Shelef, in a more idealistic address about the great economic potential of the region, countered that the Gulf War proved the Palestinian issue is not central to the Arab-Israeli conflict.

They engaged in recriminations, and, in the end, reached little agreement on how to achieve peace, although they both lamented the lost opportunities for economic benefit caused by hostility.

The Palestinians have a "legitimate right to self-determination," Elsafty said, a "reality" even Israel's greatest ally, the United States, now acknowledges.

He criticized Israel's lack of flexibility, in contrast to "the Palestinians and PLO who have gone a long way" to make peace.

He slammed Israel for rejecting the concept of "land for peace" and for violating Palestians' human rights and international law, citing deportations and settlement of the territories, "including East Jerusalem."

Annexation of the territories would not only be a violation of international law, but it would make it "impossible for Israel to maintain its Jewish nature," he claimed.

He said the intifada, though waning, has "convinced Israel there can

Itzhak Shelef

be no return to the status quo."

The audience remained silent while Elsafty described "much of the population [in the territories] on the brink of starvation and despair," but booed, later in the question period, when he suggested the PLO is not "terrorist." He also stated Yitzhak Shamir "defends terrorism in some places."

Despite the charges and brief jeering, the evening was cordial, assisted by even-handed and good-natured moderating by Thomas Hecht, Quebec chairman of the Canada-Israel Committee.

One-on-one debate was not part of the format, but the question session developed into a fairly spirited dialogue, with the Egyptian going on the offensive.

Referring to the anticipated peace conference, Shelef said Israel will never negotiate with the PLO because its charter calls for the destruction of Israel and expulsion of Jews. He said Israel will only negotiate "peace for peace" and a Palestinian state on the West Bank and Gaza poses a "mortal danger" to Israel.

Elsafty retorted that the PLO has given "de facto recognition" to the state of Israel, while Israel is placing "preconditions" on the conference.

He repeated an Egyptian government proposal to Israel that the Arab states halt the economic boycott if Israel ceases its settlement of the territories, an offer, he said, Israel turned down.

Shelef said, in addition to an end to the boycott, Israel wants a stop to the intifada as "confidence-building signals" from the Arabs.

He added that the rest of the Arab world was silent on the Egyptian proposal. Elsafty reminded him of the Hebrew and Arabic proverb to the effect that "if one keeps silent, it means they agree, and no Arab has said no."

Elsafty contended Egypt is using as much influence as it can on the Palestinians and Arab states to come to terms with Israel, but it cannot force their hand and there must be "reciprocity."

In fact, he said his government has difficulty convincing Egyptians to move beyond a "cold peace" with Israel.

"Egyptians are Arabs. The Palestinians are ill-treated by Israel, [you cannot expect Egyptians] to take Israelis and kiss them...They will not accept Israel while there is a Palestinian problem."

On its perceived intransigence, Shelef said security is Israel's first priority, "not its image in the world media. We have no inferiority feelings about that."

Elsafty scoffed at Israel's security fears, claiming the Jewish state has nuclear weapons. "You don't shoot a bird with a cannon...Security is a state of mind...I am speaking to your conscience — who needs security, Israel or the Palestinians? Please ask yourself," he said addressing the audience.

Shelef responded that he did not know Israel had nuclear power.

The Israeli bristled at Elsafty's suggestion Israel started the Six Day War because it fired the first shot.

Shelef shot back: "To blame Israel for starting the Six Day War is like the revisionists saying the Nazis did not exterminate six million Jews."

Israel viewed as model

TORONTO —
Canadians predicting the break-up of the country could learn something from Israel, struggling on in the face of seemingly insurmountable odds, according to a McGill University student recently returned from a year of study at the Hebrew University of Jerusalem.

In an interview, Ottawa native Justin Cammy, 20, said, "There's a lesson that can be learned. Countries are built through sweat and argument and conflict and a desire to improve. Countries aren't built by sitting in front of the TV.

"Canadians are very quiet and complacent."

Cammy, majoring in international relations and Middle Eastern Studies at McGill, said friendships he made with two Arab students in his dorm make him more optimistic about a solution to the Arab-Israeli conflict.

"There has to be a chance for the Arabs and Jews to find trust," he said. "There is a potential for greatness in the region. People don't seem to understand that this is the cradle of civilization."

A solution would be more attainable, he added, if both sides put aside their respective historical claims to the area and concentrated instead on current realities.

"We just have to agree that injustices have been perpetrated on both sides, and start from scratch."

Cammy was studying at the Hebrew University's Rothberg School for Overseas Students, which attracts students from all over the world for courses varying in length from a couple of weeks to a year.

His year in Israel gave him a tremendous sense of pride and spiritual awareness, Cammy said, adding that it's an "atrocity" that less than a third of North American Jews have visited Israel.

Justin Cammy stands outside the Rothberg School for Overseas Students at the Hebrew University of Jerusalem.

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CJN Exclusive

Shoshana Cardin

By
RON CSILLAG

There's little doubt that Shoshana Cardin has emerged as the most powerful spokesperson for U.S. Jewry today. In that role, she represents the concerns of millions of Jews living in the world's only superpower to the top echelons, including Congressmen, Senators and the White House, as well as foreign leaders. Cardin's list of accomplishments in the Jewish world are long and varied.

She's been the long-time chairman of the National Conference on Soviet Jewry and last December, became the first woman to chair the Conference of Presidents of Major American Jewish Organizations, making her, in effect, the "boss of all bosses" within organized American Jewry. Traditionally, the job has meant having the ear of both the President of the United States and the Prime Minister of Israel, which Cardin does at a time of increasing tension between the two.

Earlier this month, Cardin held an hour-long meeting in Moscow with Soviet President Mikhail Gorbachev, after which Gorbachev, in an historic statement, publicly condemned anti-Semitism in his country and acknowledged the government's role in unofficially sanctioning hatred of Jews. The meeting was believed to be the first-ever between a Soviet leader and the head of a U.S. Jewish advocacy organization.

Cardin also met with the new head of the KGB, Vadim Bakatin, to discuss the White House's list of 23 long-term Refuseniks, most of them Jewish. She also raised with Bakatin the plight of Dimitri Berman, a Ukrainian Jew accused of murder who has been holed up in the Canadian Embassy in Moscow for 10 months.

Cardin will be in Toronto Thursday, Oct. 17 at 8 p.m. at Adath Israel Synagogue for what is being billed as a major address on U.S.-Israel relations, human rights and the status of Soviet Jews today. Her talk is sponsored by the Jewish Women's Federation and the United Jewish Appeal's Women's Campaign.

Born in Tel Aviv 65 years ago this month, Cardin lives in Baltimore but divides her time between New York, Washington and Jerusalem.

In a wide-ranging exclusive interview, CJN reporter Ron Csillag talked to Cardin from her office in New York.

CJN: *Let's begin with your meeting with Mr. Gorbachev. Did he seem to you to be back in charge?*

Cardin: He seemed not only to be in charge but optimistic about the future. He had just concluded the initialing of the Economic Union Treaty the day before and he felt positive about that. He was positive about a new Soviet Union. He was very much in charge and there was a sense of security.

CJN: *He came out very strongly against anti-Semitism and it was the first time a Soviet leader had done that.*

Cardin: That is correct.

CJN: *But at the same time, a new poll shows that a majority of Soviets wants Jews out of the Soviet Union.*

Cardin: That's not a new poll and I believe its findings have not been construed the way the original poll-takers interpreted it.

CJN: *Which was what?*

Cardin: I think if you speak to the group that carried out the survey, you'll find that at the most, 10 per cent [of respondents] suggested that Jews should leave. The others did not at all. They found no problem at all with Jews having the same rights in the Soviet Union as other peoples. I think there is a misreading of the data.

CJN: *But how could the results have been misread so dramatically?*

Cardin: That's a very good question and I have someone on my staff trying to contact those who came to that conclusion, which is a very different conclusion from the original poll, which was taken last October.

CJN: *So you don't believe the numbers could have increased that dramatically in one year?*

Cardin: No, I don't.

CJN: *Let's talk about the Conference on the National Human Dimension held in Moscow.*

Cardin: The conference was the third of three Human Dimension conferences. The primary areas were humanitarian concerns and human rights. It focused on rule of law, free elections, what a free election actually means, how it is to be monitored and processed, and on mechanisms for the CSCE [Conference on Security and Cooperation in Europe] to implement what has already been agreed upon. For the first time, there was major set of recommendations dealing with rights of women and the rights of disabled. Anti-Semitism was included in a section dealing with human rights education initiated at the government level.

CJN: *Do you think it took an attempted coup to bring Gorbachev around to the views he expressed recently?*

Cardin: I don't know whether the coup made the difference or not. I think what Mr. Gorbachev recognizes is that there are rising problems of nationalities and minorities and that there needed to be some statement to address those problems.

Shoshana Cardin met recently with Mikhail Gorbachev in Moscow. [RNS Photo/Reuters]

Anti-Semitism is endemic to many of the republics and that gave him an opportunity to address chauvinism and extreme nationalism.

CJN: *Should our main concern be simply to get Soviet Jews out or should it include where they go?*

Cardin: I think our concerns are multiple. One, we should encourage those in highly troubled areas, or in areas where there is great instability, or where they are are a small minority within a potentially hostile majority, to leave. The second is to enable them to leave quickly. The quicker process is to Israel, where many have friends and relatives. The third is to help those who are staying be Jewish, and I think there will be a need to recognize that for the forseeable future. The Jewish communities will need to develop their own infrastructure, own schools and religious and cultural institutions. They will need assistance in counselling, advice and perhaps technology so they can look after themselves.

Coming from a society that was so dominated by a central government, and now finding themselves in a position where they must look after themselves, they will need a great deal of assistance. And they will need to feel that they are the ones determining how that will develop.

CJN: *But is there a desire among the under-40 generation in the Soviet Union to remain Jewish?*

Cardin: There is a desire to find out what being Jewish means. We're talking about a desert, a vast wasteland that existed for over 70 years, in which there was no opportunity to find out what Judaism is. So first they have to find some understanding of what Judaism is and I believe large numbers will return to their roots once they find out the benefits, rich traditions and the family orientation of Judaism. All those will capture and entice young Jews in the Soviet Union to come back to their people.

CJN: *About how many Soviet Jews hold invitations from Israel?*

Cardin: Over one-million.

CJN: *How can Israel solve the housing and employment problem facing Soviet immigrants?*

Cardin: The employment problem is very serious. None of us should gloss over it. There has to be a plan, a comprehensive, crash plan, one that can be implemented in a short time, to create jobs and develop massive re-training. There have to be specific incentives for job development, small business and industrial development, and private entrepreneurs to be able to benefit from [immigrants'] talents and skills. At this point, I don't see that effort on the scale that will be required as they keep coming.

CJN: *Do you feel Soviets will become a political force in Israel?*

Cardin: I think at some point they will, but their first concern is survival. They are managing to deal with housing, even if they live three families per apartment. And the second concern is employment.

CJN: *What do you see as the largest threat to North American Jewry?*

Cardin: The threat to North American Jewry is the lack of a philosophy and ideology which are directly related to a strong Diaspora community. We have not yet begun to develop a sense of responsibility for our own community, based on our own needs and ideology. We have been heavily Israel-oriented and we've taken our source of inspiration from them only. The fact is, this is a strong Diaspora community and we need to educate our people to the richness of Jewish life here so we can begin to see ourselves as a mature, contributing, creative, flourishing Jewish community.

CJN: *Do you see anti-Semitism making a comeback in North America?*

Cardin: Unfortunately, I see anti-Semitism rising throughout the world, even where there are no Jews. It is usual that anti-Semitism comes to the fore when economic instability and political chaos loom on the horizon. [But] I don't think we need anti-Semitism in order to create an indigenous, rich Jewish life. I think it would be a serious mistake if we keep relying on external factors to develop the inner strengths we have.

So I trust that the leadership of the North American Jewish community will draw on the positive strengths of tradition and culture, moral codes and ethics, responsibilty and respect for humanity, *tzedakah*, justice — all the positive instruments and ideologies we have, rather than be responsive. We need to be proactive in light of our own abilities.

CJN: *Where do you think the majority of U.S. Jews stand on the current debate between the United States and Israel?*

Cardin: I really don't want to describe it as one versus the other. I think that's a mistake. The United States and Israel, irrespective of what government holds power, have a strong, basic relationship based on common values and ideology. The United States recognizes Israel as the only democratic ally in the area, something we don't stress officially. That there are differences of opinion between the leaders of the two countries is something that will cause us to study our responses more cautiously than we have. But the fact is, we're talking about a small sovereign state engaged in a struggle for survival, and the superpower of the world, of which there is now one.

CJN: *Do you think the pro-Israel lobby in the United States has lost or gained power over the past few years?*

Cardin: I don't believe there's been a loss. I think that the American community — and not just the American Jewish community — regards Israel as its ally in the Middle East and recognizes the need for security and stability for Israel. I hope there will be greater awareness of the neighborhood where Israel is located. I think we have many friends, supporters and allies recognizing Israel's right to remain a viable, independent state. There will be differences over policies but I don't consider that a weakening at all.

CJN: *Does the personal relationship between President Bush and Prime Minister Shamir enter into the equation?*

Cardin: Unfortunately, I think it does. I have no idea how they feel about each other, as I have not asked either one. I have a sense, however, where people attempt to develop personal relationships and are met with reserved people who find it difficult to open up, that there is a sense of restraint, and that does color a meeting. We are dealing with human beings and human beings either have good chemistry or poor chemistry, and it may well be that the chemistry is not as good as it has been in the past.

CJN: *Speaking of restraint, how do you feel about Israel's restraint during the Gulf War? Do you think she should have retaliated against Iraq?*

Cardin: No. I think Israel's response was correct and it should be admired and respected. I regret the world's memory is so brief; the world which applauded and complimented and indeed was surprised at Israel's restraint, simply has forgotten completely what 39 Scud attacks mean to a community sitting in sealed rooms with gas masks on. I find that deplorable.

And I think we need to remind the West that indeed, a country put itself in a most vulnerable position in response to a request from the President of the United States on behalf of a coalition. The government of Israel took a great risk. The fact that the world now chooses to forget, or has forgotten because it is no longer foremost in its mind, is most regrettable.

And the recent overflight [of Israeli F-15 fighter jets into Iraq], which has brought about such condemnation, is an example of a lack of understanding that every government has the same responsibility: to look after the security of its civilians, and that few, if any, entrust others to look after the security of their people. Israel should have the same respect and responsibility. It is, after all, the only government responsible for the safety and security of its citizens.

CJN: *Do you personally support a land-for-peace deal to resolve the Mideast conflict?*

Cardin: I support a peace-for-peace deal and I don't go into the land-for-peace deal. I'm not even certain what that means. Someone will have to tell me what land for what peace. I reject the terminology of land-for-peace. I think that in the peace conference — and I fervently pray it will take place — the bilateral negotiations will look at all options to come to an amicable agreement. I think that is something to be determined by the United States. I do believe that peace itself is an objective and a necessity for the Middle East and indeed the world. And if peace itself is the objective, then peace for peace is what we're looking for; the desire to make peace on the parts of all parties involved.

Canada

Scheininger rejects Trudeau's comments on distinct society

By
PAUL LUNGEN

TORONTO —

References to Nazi Germany and the possible deportations of anglophones from Quebec in the context of the debate over a distinct society are inappropriate and counterproductive, says the president of Canadian Jewish Congress.

Congress president Les Scheininger called such comparisons both alarmist and extreme.

Scheininger was responding to questions from *The CJN* following a report in *The Toronto Star* that former Prime Minister Pierre Trudeau had suggested that Quebec anglophones might be deported if Quebec obtains constitutional recognition of it as a distinct society.

Parti Quebecois leader Jacques Parizeau responded to the former prime minister's comments by suggesting they were designed to get European immigrants, especially Jews, to subconsciously equate Quebec nationalism with Nazism.

Pierre Trudeau

"Extremist and alarmist expressions at a time when the nation needs calm reasoning are counterproductive," Scheininger said. "At the same time, the immediate allusion to Nazi Germany is inappropriate and detracts from the reality that there are many people and communities in addition to the Jewish community that are deeply concerned about the future of this country."

In remarks to a closed-door meeting of business leaders in Montreal, Trudeau referred to the government's proposal for a distinct society clause in the constitution and is quoted as saying: "It will give the government of this society the power to say, 'Well, let's deport a couple of hundred thousand non-French speaking Quebecers'" in a bid to maintain a French-speaking majority in the province.

Parizeau said Trudeau's warning of deportation has a precise meaning for many Quebecers born abroad. "In their own personal experience, lots of anglophones in Quebec have a personal knowledge of deportation by totalitarian regime," he said.

Scheininger said that when he read Trudeau's comments, he did not personally relate them as a Jew to the Jewish community.

Hebrew U. studies Canada

By
MAURICE LUCOW

VANCOUVER —

Prof. Haim Avni, of Hebrew University's Institute for Contemporary Jewry, is in Canada to gather material for a comparative studies course on Argentina and Canada.

On the suggestion of Montreal's Irwin Cotler, who was teaching at Hebrew U last season while on sabbatical, Avni started his quest for information on Canada in Vancouver and Victoria because, he explained, the early history of these communities is so different from that of Winnipeg and the eastern centres. He spent about a week on the West Coast and plans to spend some time in Toronto and Montreal.

Avni's one-year course on comparative studies is part of the curriculum of the university's graduate department, and is designed mainly for older students, especially teachers who are preparing for an MA degree.

The professor, who heads the division of Latin America, Spain and Portugal for the Institute, has travelled widely and lectured in South America, Mexico, at Brandeis University in the United States and in France. But this is his first time in Canada, and he told *The CJN* he is amazed how the Jews of Canada have integrated into the life of the country as a whole.

He said in an interview that he was especially impressed by the fact that the Victoria community organized a cemetery and a synagogue just a few years after Jews arrived in what was a colonial outpost of the British Empire.

"It's hard to believe," he said, "that the early settlers here had so little trouble with anti-Semitism and became involved so quickly in political life." (The first Jewish Member of Parliament came from Victoria, and the first mayor of Vancouver was Jewish.)

Avni said he read up extensively on Canadian Jewry and observed that there isn't the same pressure here to conform to Catholic standards of education as exists in Argentina, and even in France, where, he said, Jewish students often have to attend classes on Shabbat to fit in with Catholic schedules.

Although he had not yet been to Montreal when interviewed, he said his reading of the educational system there showed him that the Jews in Quebec "have more space" compared to Argentina, even though they are "caught between" two religions — Catholicism and Protestantism.

He was pleased that a Jewish school system developed in Montreal gets substantial financial backing from the Quebec government — something he has not seen in other predominantly Catholic areas.

Looking at Canada generally, Avni expressed satisfaction that Canada has developed so far industrially and that the government has protected industry from inroads by the United States. He found it hard to realize that Canada supports a nationwide railway. "How can you afford it?" he asked this reporter. "In Israel we can't even get a railway working between Tel Aviv and Jerusalem."

He was interested in learning whether communism had played a big part in Jewish life here and was told by this reporter that it had, during the Depression, but not in the post-war era.

While in Vancouver, he spoke at a meeting at Beth Israel Synagogue sponsored by the Jewish Historical Society of B.C. and the Yukon, and the Vancouver chapter of the Canadian Friends of the Hebrew University.

Born in Vienna in 1930, he was brought by his family to Palestine in 1933 and got his education there. He earned bachelor's, master's and doctoral degrees from Hebrew University, majoring in Jewish history. He also did post-graduate studies at the University of Buenos Aires. He served as the departmental editor of Latin American Jewry for the Encyclopedia Judaica.

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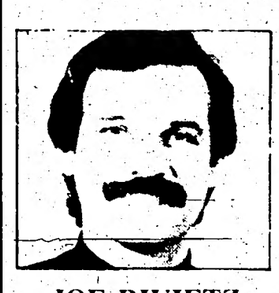

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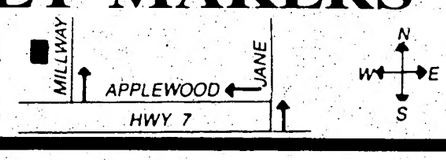

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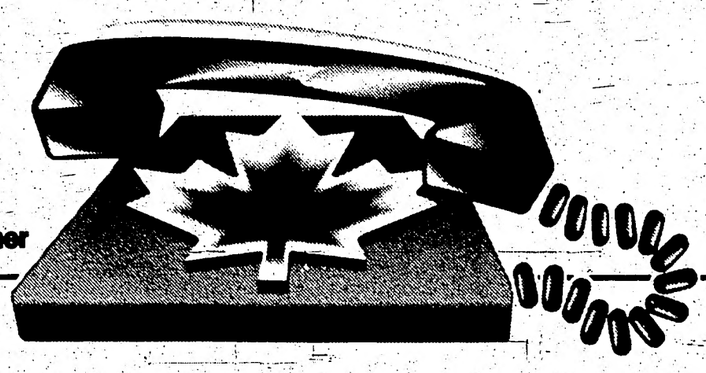

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Notice of Annual General Meeting
Canadian Magen David Adom for Israel

Take notice that the **Annual General Meeting** of **Canadian Magen David Adom for Israel** will be held on **Thursday, October 31, 1991, 8:00 p.m.** at the **Montefiore Club**, 1195 Guy Street, Montreal, Quebec, for the purpose of receiving and considering the annual and financial reports; election of members to the Board of Directors and for the transaction of such business as may properly come before the meeting.

The nominating committee has proposed the following Slate for election as directors:

FOR A TWO-YEAR TERM: 1991-1993
Elias Brantz, Peter Burnett, Robert Garfield, Gerald Greenblatt, Abe Klugsberg (Ottawa), Lawrence Levi, Arthur Levitt, Sydney Lithwick, Sam Litwack (Ottawa), Sonny Merovitz, Pacel Miller (Ottawa), Jerry Radowitz, Morton I. Rosenthal, Paul M. Saxe, Alfred N. Segall, Q.C., Norman Small, Alan E. Spector (Toronto), Alicia Starr, Sarah Swedler (Ottawa).

FOR A ONE-YEAR TERM: 1991-1992
M. Paul Arnovitz, Irwin Beutel, Jack C. Engels, Moe Garfinkle, Jeanne Ostrov, Rabbi Allan M. Langner, Gerald L. Nashman, Shirley Rabinovitch, Dr. David S. Shapiro, Jerry Wiseblatt.

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Canada

Nothing in the world was going to stop this woman from boarding the first El Al direct flight from Toronto to Tel Aviv. [Rough Layout photo]

Toronto to Tel Aviv non-stop on El Al

TORONTO —

Early in the morning on Oct. 7, 430 bright-eyed travellers jostled and joked at Pearson International Airport while waiting to board an El Al Airlines jet direct from Toronto to Tel Aviv.

The flight, sold-out and packed tightly with passengers from Toronto, by-passed its usual feeder flight to Montreal due to lack of space.

At least three-quarters of the seats were booked by a happy Shalom Even of Shalom K Tours and an excited Emile Aufgang of Aufgang Travel.

Advanced check-in

Also on board was a Temple Sinai delegation led by Rabbi Pearlson and Jackie Kelman, several dozen members of the Beth Sholom Brotherhood under the leadership of Alex Serota, and a huge group from Beth Emeth, escorted by a bevy of past presidents including Harry Turk, Obish Himmel and Barney Barenholtz.

The Israel Government Tourist Office played a role in promotion for these synagogues.

Hustling and bustling though it was, confusion was kept to a minimum in part due to Even's idea to have an advance check-in on Sunday at Beth Emeth.

In spite of the predictable noise and jocularity, the El Al security team and handling agents at Air Canada did a commendable job, as did Joe Schmidt, new El Al station manager for Toronto and Montreal.

Looking on at the crowded scene was Yehuda Shen, director of the Israel Government Tourist Office. Grinning from ear to ear, Shen said simply, "More fun than fundraising, isn't it?"

Luitjens decision pushed back

By PAUL LUNGEN

TORONTO —

Decision day in the citizenship case of Nazi collaborator Jacob Luitjens has been pushed back yet again.

War crimes prosecutors and the defendant himself will have to wait until Oct. 21 to learn when the court's decision will be released. A conference call is scheduled for that day and Associate Chief Justice James Jerome said he is confident the parties will learn at that time when Federal Court Justice Frank Collier's judgment will be made available to them.

Collier has "all but finished his hand-written notes" and it is only a question of transcribing them into a form that can be published, Jerome told *The CJN*.

It is likely that a waiting period for a translation may be dispensed with to hurry the process along, he added. Jerome is responsible for judicial administration in the Federal Courts.

Federal prosecutors and defence counsel were told of the new developments in a conference call last week.

Luitjens is a former citizen of Holland who was convicted in absentia by a postwar Dutch court for collaborating with the Nazis.

After living for a time in Paraguay, he moved to Canada in 1961. Prosecutors for the Justice Department's war crimes unit are attempting to strip him of his citizenship on the basis that he lied about his past when entering the country.

The move would open the door to deporting him to his native Holland, which has been seeking his extradition for more than 10 years.

A decision in the citizenship case has been awaited since it concluded in May 1989. Since that time, prosecutors and representatives of Jewish organizations have been upset that a decision has taken so long.

Last week, B'nai Brith Canada and the Simon Wiesenthal Centre (SWC) issued a joint news release condemning the judicial delay and calling for an immediate judgment.

"This lengthy delay is unacceptable and a moral stain on Canada's judicial system," said Sol Littman, Canadian representative of the SWC.

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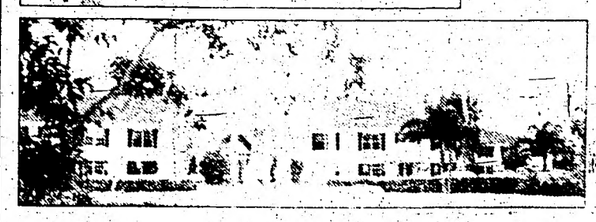

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Front Line

UN leader's actions hurt organization's credibility

COMMENTARY

By
RUTH WISSE

On Oct. 3 the *New York Times* carried an unusual story. It reported that when the foreign minister of Zaire arose to address the General Assembly of the United Nations, its newly elected president, the first Saudi Arabian official to hold a senior United Nations post, left the podium.

Because Arab countries, including Saudi Arabia, have never recognized the legitimacy of Zaire as an independent nation, representatives of Arab countries routinely quit the Assembly whenever Zairian representatives make an official appearance. In this case, too, the Saudi president followed the lead of other Arab countries in leaving the Assembly for the duration of the speech.

I believe that this was the first time in the history of the United Nations that so senior an elected official publicly put his national prejudice ahead of his required impartiality. When one considers that the United Nations is dedicated "to the development of friendly relations among nations, based on the principle of equal rights and self-determination of peoples," the action of the president certainly calls into question the continuing ability of the organization to serve its stated purpose.

There are at least three disturbing features of the story. The first is, of course, the extraordinary behavior of the representative of Saudi Arabia. One would have expected that after the United Nations had come to the assistance of Saudi Arabia and Kuwait last year in repelling an Iraqi invasion, those two shiekdoms would have shown their gratitude to the UN by enhanced respect for the sovereignty of all its members. Instead, the Saudi delegate took the first opportunity to disgrace both the presidency and the Assembly by advertising his racist opposition to the young black country. The government of Saudi Arabia not only continues to deny the legitimacy of Zaire, but orders its representative to destroy the moral legitimacy of the entire international body by refusing to attend the session over which he presides.

Ruth R. Wisse

More shocking, perhaps, than the actions of the Saudi president was the coverage it received in the *Times* and the other media. The story of the Zairian delegate's speech appeared on page 10, but neither the headline nor the lead paragraph referred to the actions of the president. The following appeared without comment in the third paragraph:

"The president of the 46th General Assembly, Samir Shehabi, Saudi Arabia's United Nations representative and the first Saudi official to hold a senior United Nations post, left the podium before the delegate spoke."

Although the diplomatic implications of this insult certainly exceed in their newsworthiness anything that the Zairian delegate might have said, no further reference was made to it anywhere in the article. The Saudi delegate was not challenged by reporters to explain any conflict of interests between his presidency and his racial prejudice. Other delegates were not asked to comment on the abuse of presidential powers. The media did not cover the story at all.

Arab racism is apparently taken so much for granted by the *Times* and other news sources that it is not considered worthy of attention. If the media of North America, normally sensitive to racial slurs, fail to comment on the practice of open discrimination and deliberate aggression in the world's international forum, they either share the prejudice of the Arabs against Zaire or else find themselves inhibited from criticizing the Arabs out of some sense of indebtedness or fear.

Most surprising of all is the reaction of the General Assembly that includes among its members the United States, Canada, the United Kingdom, and a host of other democracies. Having elected a Saudi Arabian to the presidency for the first time, how could the member nations permit him to use his new office to perpetuate his country's aggression?

Admittedly, despite its primary commitment to maintaining international peace and security, the United Nations cannot be expected to resolve all regional conflicts. The political asymmetry between various members and political blocs is simply too great for UN mediation. The UN would have to maintain a military force as great as the combined forces that fought Iraq were it to become the actual guarantor of world peace.

But short of military pressure, the international body is expected to use censure and condemnation to exert its moral authority. Thus, the most disgraceful feature of the Saudi president's action is its failure to elicit the immediate condemnation of all representatives of democratic countries, along with a call for his dismissal from office. Through their silence, the members of the General Assembly have admitted the farcical demoralization of the organization, and lent their support to might against right.

But wait a minute, wait just a minute. Did I say Zaire? My apologies. I must have developed a complicated case of dyslexia. I meant Israel. Of course: the insult was to Israel, the Jewish state.

That explains everything, doesn't it?

Russian newcomers making poetry even more popular

ANALYSIS

By
NECHEMIA MEYERS

American publishers consider a poetry book successful if it sells 2,000 copies; here in Israel successful books of poetry are likely to sell two or three times that many copies.

This is because poetry has always been far more popular in Israel than in the United States. Now, with the arrival of so many poetry-mad Russian immigrants, it is likely to become more popular still.

Because the newcomers don't yet know enough Hebrew to read local verse in the original, special bilingual poetry evenings are being arranged for them by Omanut La'am, a public body which subsidizes cultural programs in outlying areas.

At a recent such evening in Beersheva, veteran Israeli poet Aryeh Sivan read his nature poems in Hebrew, after which Zvia Kopelman declaimed them in Russian. Finally, several immigrant poets read their own verses — in the Slavic original, of course.

Bilingual poetry readings also take place in Kibbutz Urim, near Beersheva. However, the poems in both languages are written by the same person. Shulamit (Lami) Halperin, who, though born in Missouri, has lived most of her life in this country.

Most of the verse in Lami's recently published *Parlando Rubato* dwells upon the wonders of nature, but she also describes things that are more contemporary and less pleasant. Some of her most evocative new poems, indeed, are about the Scuds of January and February, about sirens and sealed rooms.

Wars are a recurring theme in Israeli poetry and, perversely, they reveal the fact that for every published Israeli poet there must be thousands of unpublished ones.

And even those who did not leave their own verses behind often left evidence of their love for the verses of others. Such was the case with Guni Harnik, commander of the Golani Scout Unit, who was killed with six of his comrades when they attacked and captured the Beaufort Fortress on the opening day of the War in Lebanon.

Among his belongings was found a poem by Natan Zach, one of the best-known Israeli poets. It reads as follows:

Regret

When they asked me to express regret
It was already too late.
I had gone too far, I told myself
And them, to express regret.
I can't return, said the departed.
The worms won't allow me to express regret
And the odors of the earth fill my nostrils.

Everything that lives, lives, said the living,
But, my brothers, don't fear a dead man.
He will never, never
Be able to express regret.

After hearing about the incident, Zach wrote another poem:

A Poem for Guni

I can't fathom what caused you to take along
That particular poem about the dead man
Whom the worms won't allow to express regret:

A dubious thing to take on a journey from which you failed to return.
Perhaps you thought my words would serve as a lucky charm,

As a scapegoat, so that you would not die at 26, my age

When I wrote that poem.
Good night, your mother said in bidding farewell. No worm

Will any longer separate you from a good night
Nor a bad night either.
From you and your comrades I learn the courage I lacked at your age.
I am now the pupil of all of you,
I have become your pupil,
You who took my poem to the battlefield,
I incorporate your death into my own being.
I will strive to be worthy of it.

What if famous Jews owned answering machines?

HUMOR

By
ALLAN GOULD

About a decade ago, I was invited to write a humor piece for a certain major Canadian magazine which will remain nameless. (It was *Toronto Life*, but then, since when could a Jew keep a secret?) After much emotional struggle and anxiety — this was during the period of the High Holy days, as I recall — I thought up an interesting idea: What great men and women through history would have put on their answering machines, if they had owned one.

So I rattled off ones like Rene Levesque's ("Parlez-vous francais? Better start.") And Julius Caesar's ("You called, I'll hear, I'll call back.")

And, of course the answering machine of everyone's favorite political leader, Richard Nixon ("This is Richard Milhous Nixon, vice-president of the United States from 1953 to 1960; president of the United States from 1969 to 1974, until a horrible miscarriage of justice took place. Do leave your name and number, but understand that your voice will be taped, and that anything you say could be used against you. I know this from bitter personal experience. But make yourself prefectly clear. I have found strange, unexplainable gaps in my tapes in the past.")

You get the idea. Anyway, more recently, I decided to turn my warped brain toward my glorious Jewish heritage. And, through countless hours of research, not to mention a lunatic imagination, I discovered the following examples of Jewish answering machine messages through history:

Joan Rivers: I guess we can't talk.

Carl Sagan (famed astronaut): Of all the millions upon millions of telephones in the world, and millions upon millions of telephone numbers, did you ever stop to realize how miraculous it is that your telephone managed to hook up with my telephone? Of course, the real miracle would have been if you had gotten me, instead of my machine. Then again, when you consider how many millions upon millions of telephone answering machines there are in the . . . (BEEP)

Allan Gould

Barbara Frum: As it happens, I'm out. Don't call me. I'll call you.

Judah Maccabee: Leave your name and number, and I'll try to call you back as soon as I possibly can. But if it's in fewer than eight days, it'll be a miracle.

Martin Buber: Leave your name and number, and I'll get back to Thou just as fast as is philosophically possible.

Sarah: Hello, there! This is Sarah, the wife of Abraham, the first Jew. I'm sorry, but we're not in the tent just now. Abe had just run off to search for strangers to treat hospitably, and I had to . . . No, Ishmael! You leave Yitzchak alone, right now!!

Ed Mirvish: Honest Ed might be using a phone machine, but he's got no hangups! Honest Ed's not at home right now, but he's sure not off his rocker! Honest Ed might be out, grabbing a bite, but he ain't out to lunch! Leave a message, you lucky people!!

Elizabeth Taylor: Okay, darling I'll marry you. But do leave your name and number, so I can say "yes" personally to whoever is calling me.

The Baal Shem Tov: And what, let me ask, is a poor, unassuming Jewish shepherd like myself doing with my own telephone answering machine? Nu, that reminds me of a tale: Once there was a king who lived all alone in a forest. And one day, while traveling along a lonely country road, he encountered . . . (BEEP)

Joseph: I never dreamed that you'd call! Well, leave your name and number, and maybe we'll kill the fatted calf together.

Karl Marx (once a prominent economic thinker; now unknown): I'll return each call according to my ability, to each person, according to his need.

Maimonides: Perplexed? Study, until I get back to you.

Marcel Marceau:

Jeremiah: Do you really think you can just calleth upon me, and expect that I should returneth the call? What chutzpah! Smash your idols! Fight against injustice! Believeth in the Lord, and He shall returneth your calls! As shall I, if I can ever climb out of this darned pit.

Sandy Koufax: Leave your name and number and what's your pitch, And no Yom Kippur calls, please.

Aaron: This is Moses' brother, Aaron the High Priest. Moe has asked me to record this message for him. Do leave your name, number, and some blood on your doorpost, and he'll return your call as quickly as he can. But oy, is he busy!

Woody Allen: Look, you'll only reject me, so why leave your name and phone number at all? Why not just hang up, and we can both save each other a lot of heartache? Then again, maybe I could use our probably wretched relationship as the basis of a new . . . (BEEEEEEEEEP!)

I think you get the idea. And I've managed to dig up so many more, I'd like to continue my collection of Jewish Answering Machine Messages Through History in a future column. Indeed, if you readers get any wild ideas, drop me a line at *The CJN*. You won't get paid, or even get any credit, which is a lot like working for *The CJN*, in fact. And no Shabbat faxes, please.

(Allan Gould is the author of 16 books, including The Unorthodox Book of Jewish Records and Lists, a work of original Jewish humor, and What Did They Think of the Jews?, a major anthology of over 350 non-Jews through history, showing what "they" said or wrote about "us.")

Editorial/Letters

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Collaboration denial

One of the cardinal teachings of Jewish civilization is that children may not be blamed for the sins of the fathers — unless, of course, the children perpetuate the same sins.

This fundamental belief explains, in part, why the State of Israel, in recent times, has more or less normalized its relations with Germany, the country responsible for the most heinous crime in history against the Jewish people.

A modus vivendi between Israel, the Jewish people and Germany has been worked out because the official representatives of the successor state to the Third Reich have recognized the guilt of the Nazi regime and have attempted, through statements of contrition, reparations, political support and good will, to re-establish the good name of Germany.

One of the painful truths of the Holocaust, however, is that the Nazi regime could not have succeeded in its maniacal pursuit and murder of Jews without the collaboration of segments of the local population in countries occupied by the Nazis.

More than 50 years after the beginning of World War II and after Germans themselves have long acknowledged their complicity in the murder of European Jews, some of the children of the collaborators in those formerly occupied countries, are engaged in a new syndrome — collaboration denial, the step-child of Holocaust denial.

This sad phenomenon has come to the fore with the ceremonies recently conducted at Babi Yar and as a result of the deplorable internecine struggle between Serbian and Croatian forces in Yugoslavia. Some spokesmen for Ukrainian and Croatian organizations in Canada and abroad have shamefully sought to deny or minimize the collaboration with the Nazis in World War II.

The mean-spirited rewriting of the history of those times is understandable because the blight of collaboration injures the self-esteem of nations. Thus when a historian of some repute indicates that Ukrainian collaboration in the massacre of Jews "was neither extensive nor decisive," he does serious injury to the complexity of fact and at the same time affronts the memory of the martyred Jewish victims.

The motives for this collaboration were complex, as one recent letter-writer to the *Globe & Mail* commented, but prominent among them was a morbid anti-Semitism that expressed itself in a murderous zeal against Jews.

A half a century later, the terrible truth about collaborationist crimes against Jews cannot be denied, minimized or swept under the carpet. Only when they are confronted can there be any real progress in the relationship between Jews and the children of the collaborators in this post Holocaust age.

Opera no metaphor

One of the sacred rights of western civilization is that of freedom of speech and artistic expression. Totalitarian governments inevitably crack down on writers and artists in general because their critical spirits are natural threats to the kind of tight control despotic governments exercise against their subjects.

People in democratic societies have the right, therefore, to express themselves, as the muse moves them, in music, writing and in the theatre. The counterpart to artistic rights is the public's right to be appalled by violations of simple decency and the exploitation of human tragedy.

The latter seems to be the appropriate reaction to the staging, in September, of an opera at the Brooklyn Academy of Music entitled *The Death of Klinghoffer*. The protagonist of the opera's title is Leon Klinghoffer, a wheelchair-bound American Jew who had the misfortune to have chosen the Italian cruise-boat, the Achille Lauro, for a Mediterranean holiday.

When the cruise ship was hijacked in 1985 by Palestinian terrorists (some of whom have still not been apprehended), Klinghoffer was brutally murdered and his body was thrown into the sea. Washed up on the Syrian shoreline, his corpse was a grim reminder of the insensate hatred which fuelled the terrorist attack on an American tourist.

The opera in question does not concentrate on this simple, murderous event, but expands on the death of Klinghoffer musically and thematically by juxtaposing Palestinian, Israeli and Jewish passions as they are engaged over the Middle East imbroglio.

Edward Rothstein, writing in *The New York Times* (Sept. 15), observes that the Palestinian terrorists in the opera, while possessing certain reprehensible characteristics, have a position which is nonetheless given a certain resonance by a libretto which refers to their origins and to the "usurpation" of their land.

The death of Klinghoffer was the result of rapacious wickedness inflicted on a Jewish victim by Palestinian terrorists; it is not a metaphor for anything, least of all a pretentious opera.

TO THE EDITOR:

OUAKNINE REPLIES

On Friday, Sept. 20, La Presse published an interview which quoted some paragraphs of a text of mine which originally appeared in *Tribune Juive*, a French Jewish magazine, without ever asking me or even informing me of their intentions.

Unfortunately, what appeared in *La Presse* did not accurately reflect what went on during my interview.

Furthermore, the quotations about the English-speaking Ashkenazi were taken completely out of context, therefore changing radically their meaning. These excerpts indeed seemed offensive and inflammatory. I fully understand the pain and the anger of members of the community. Even though I was in no way responsible for *La Presse* printing them, I regret what happened.

La Presse presented the interview and my article as an indirect answer to the Mordecai Richler article.

It is obvious that neither the interview, nor my article, or the excerpts were in response to the Mordecai Richler article since my own article appeared more than two months before his. In fact, the media called me to ask for my reaction about Richler's comments on Quebec; not having read his article at that time, I answered that I could not comment on it.

Clearly, the Mordecai Richler article has enraged many in francophone circles, and the media were ready to use anything to counteract it. The journalist seized upon my article in *Tribune Juive* as ammunition and manipulated the interview to make it appear as a condemnation of Richler's position. This reaction was highly emotional.

Fortunately, not all journalists reacted this way. On Sunday, Sept. 29, on the French radio of *Radio Canada*, a journalist stated that *La Presse* misrepresented my position, quoted excerpts out of context, therefore giving a distorted image of my article and my position.

On Monday, Sept. 23, *La Presse* did it again, printing very large excerpts of my article published in *Tribune Juive* without again asking my authorization, nor even having the courtesy to inform me.

I wrote a letter to the editor in chief of *La Presse* protesting this kind of behavior and asking that my letter be published.

My article in *Tribune Juive* in July was a translation of an original English presentation that I had made in a Jewish forum, the "Conference of Jewish Communal Service," last June.

The article is centered on the difficulties of the integration of the French-speaking Jews within the English-speaking community organizations for the last 25 years, and the article underlines what I believe to be the main reason for this difficult integration, namely the linguistic division between Sephardi and Ashkenazi in general, with all its political ramifications.

My article and my presentation were always meant to be restricted to the Jewish community and at no time were they intended to be used in an open public forum.

Many people have been disturbed by what happened; I have been too!

For most of my professional life, I have worked for the Jewish community, in different capacities, as a professional and as a volunteer. One of my cardinal goals as a committed member of the community has been to foster a real understanding and integration of both Ashkenazi and Sephardi, French and English members within the community agencies, where I worked. It was not easy.

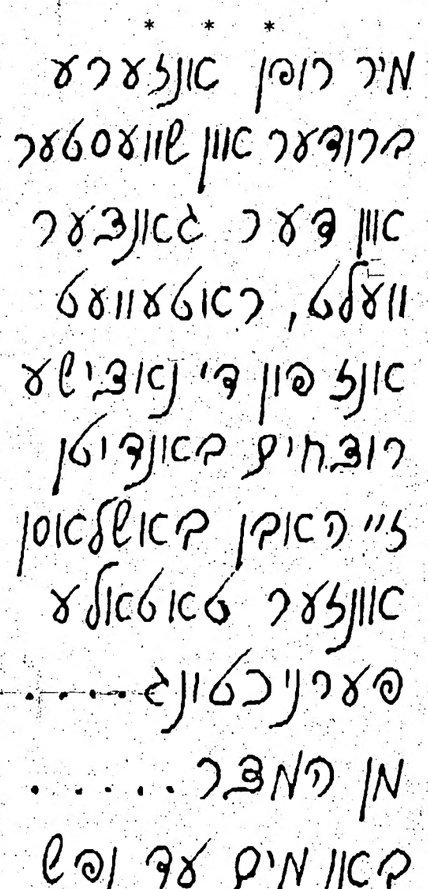
As a result of my efforts, Jewish Family Services Social Service Centre and the Baron de Hirsch Institute are by far the two community agencies where an effective integration has been successfully achieved. No other community organization or Jewish public establishment can claim equal results.

This was done in taking into account the diverse components of the community, including its religious and secular dimensions.

I have always believed strongly that a pluralistic community is the best model for us Jews in Montreal. Even though we are one community, the truth is we are not a monolithic community. Our differences of styles and opinions should not be viewed as a dangerous weakness but rather be viewed as an asset which will immensely insure our ability to confront the momentous changes faced by the community from within and without.

Leon Ouakaine
Montreal

* * *



An excerpt in Yiddish from Ernest Raab.

SCULPTOR EXPLAINS

Concerning the presence of the Yiddish language on the Yad Vashem Holocaust Memorial in the Earl Bales Park, and in order to satisfy your readers' concern (No Yiddish on Memorial, CJN July 25, Sept 26), as the sculptor of this monument, with all due respect, I wish to inform the writers and the public in general: As most people perceive, the pillar is extensively covered with grafitti-style engravings as an additional dimension to its spiritual message.

Some of the engravings are readable with the naked eye, some with the help of a simple binocular (theatre binoculars). This grafitti work consists of many names, dates and numbers, chosen randomly, without any academic classification, representing the millions of murdered Jews, and the thousands of destroyed communities.

I am confident that in spite of the seemingly anarchic display of the graffiti, this "time-capsule" in bronze, will transmit some true and useful information to future generations.

Now, the engravings also include, "improvised" messages in 12 different languages spoken by the martyrs. The shortest message is in Slovak; two words, "Help-S.O.S." followed by the place of concentration and the date. The longest message by far is in Yiddish, on the south-west side of the pillar, and covers approximately 1.5 square metres, at about 3 metres fom the top. It is engraved in hand written Yiddish characters, so as to emphasize that the person who left the message used Mame Loshen, as a means of every day communication.

Here is the message in its English translation: "We call on our brothers and sisters, and on the entire world. Save us from the Nazi murderers and gangsters. They have decided on our Total Annihilation." This is followed by the Hebrew quotation: "*MIN HAMATZAR . . . BA'UH MAYIM AD Nafesh.*"

As a testimony to the unshakeable faith of the Jewish people, and in conformity with historical truth, there are among the engraved messages also some of the most sublime prayers of our people, in Hebrew.

Hopefully, in the future, we will be able to publish a short descriptive album of the Memorial, with all its multi-dimensional significance, including photographs and the precise spot and the meaning of each and every engraving.

Ernest Raab
Toronto

* * *

CLOSER TO JUDAISM

Re. Rabbi Alex Schindler's message to VAHC trustees (CJN, June 20) and the letter from Klaus J. Hermann (CJN, Sept. 5).

Mr. Hermann refers to "Our distinctive character" referring to the reform service which uses an organ, men are bareheaded and do not wear prayer shawls. Sounds to the rest of us that this is a "tinsel imitation" of the Christian service — not very distinctive and we all know where that is leading.

Perhaps if we get closer to Judaism and not Christianity, one day we will all be Jews — not Reform, Conservative, Orthodox, etc.

David Fine
Richmond Hill

Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN.

* * *

NEWMAN, NOVAK, CHODOSH

A newcomer to a community was labelled a Neumann (German) or Newman (English).

Novak and Novatny are Czechoslovakian equivalents and Nowak is the same in Polish.

Chodosh is the Hebrew word for new.

HANDLER

A Handler or Handelman was a merchant or dealer. In Russian he was a Gandler or Gandelman. A small retailer was a Kleinhandler. A wholesale merchant was Hochshandler, whence comes the name of the learned rabbi of Shaarei Shomayim Synagogue in Toronto.

Handeles was a dealer in used clothing.

Opinion

Political developments examined

Is "good for Jews" a good yardstick to measure events?

By
J. B. SALSBERG

The Jewish holiday season is over and a Jewish New Year was ushered in. The signs of fall are all around us and winter is not far behind. It's a time for the return to the realities of our personal and collective life.

I recall that when I was a little lad way back in Lagov, the small, almost completely Jewish shtetl in Poland where I was born, the morning after Simchat Torah was the most distressing day of the year for me.

I remember how sadly I watched the dismantling of the Sukkah and struggling with the realization that the holiday season was over and that no Jewish holiday lay ahead throughout the long winter until Pesach would arrive. It was a painful reality to accept.

In those far-off days every event, every important happening at home, at our shtetl or anywhere else in the world was judged by one measure, one yardstick; whether it was "good for Jews" or, heaven-forbid, bad for Jews.

That was not an expression of indifference to what is happening or may happen to the non-Jewish world.

It was actually also an expression of our vital concern to what is or may happen to the non-Jewish world around us.

We knew that a peaceful and moderately satisfactory economic well-being of the country we lived in also meant a satisfactory relationship between the Jews and the native population. On the other hand, unsatisfactory economic conditions usually bode ill circumstances for the Jews.

J.B. Salsberg

Thus we lived for centuries as a sort of barometer of the economic and social conditions of the people and countries among whom we lived. Little wonder, then, that we tried to evaluate political and social events by the yardstick of their good or bad impact on the Jews of the given areas. That social yardstick is still a valid measuring instrument in Canada as elsewhere.

That historic experience of ours explains why Jews in Europe, North America or elsewhere in the world usually support liberal (with a small l) and genuinely progressive political parties in the countries they live in.

Having said that I deem it necessary to add that not all political parties who call themselves liberal or progressive are actually liberal or progressive.

Even I, a lifelong Labor supporter, did actually vote for the Conservative candidate in the riding I live in because I considered that candidate the most liberal-minded of all candidates in the race. . . .

Why do I focus on this subject at this time? I do because Canada is at present experiencing the hardships of a serious recession (or depression) with more than a million fully unemployed workers, who with their dependents, constitute a very large sector of our total population.

Such a state of affairs is and should be a totally unacceptable state of affairs and must be overcome.

And yes, Canadian Jews should be in the forefront of the efforts to end that blight.

And, yes, Jewish social and welfare organizations should play a public role in the battle against the terrible effects that mass unemployment will have on Canadian society as a whole.

I believe that Jewish representatives on elected bodies like municipal governments, provincial legislatures and in the federal house, should demonstratively lead in the efforts to protect the interests of the jobless and their families. And not to forget nor hesitate to mention the fact that the average unemployment among Jews is practically equal to the country-wide average. Such a state of affairs is bad for Canada and is equally bad for Canadian Jewry.

The country-wide recession has already given birth to new political parties. I must say that I am somewhat dubious about some of those new political formations.

I remember well that the "great depression" of the '30s produced, in addition to progressive movements and progressive political parties, also reactionary, pro-Fascist groupings.

One would think that the country already has enough political parties to choose from. In addition to the "old" parties — the Conservatives and Liberals, the New Democrats now govern Ontario and will, according to the latest information, also achieve power in more than one western province.

Yes, in my view it is perfectly proper to evaluate political developments in this country from the standpoint of whether those developments are "good for Jews" or not. And, after such an evaluation, I'm prepared to say, yes, they are good for Jews and therefore, good for Canada.

I do not apologize for such a "Jewish approach!"

Gur brings insights into work of Jewish Agency

Changes in Soviet Union affecting life of Jews

By
RABBI W. GUNTHER PLAUT

We were recently blessed with the presence of Dr. Baruch Gur, whose official title is director of the Eastern European Unit of the Jewish Agency. In plain terms, he is responsible for all Agency activity inside the Soviet Union (which still exists at this writing).

Every reader of this paper knows that the Soviet Union is in constant and unpredictable flux, uncertainty reigns, and this impacts directly on the future of Jewish life there and outside the country. Which means that Soviet Jewish aliyah depends significantly on the shifting sands of Soviet politics. When things are relatively calm the economic and political situation in Israel plays a major role in the numbers of people making aliyah; but when the winds of change start blowing in Moscow or Tblisi or Kiev, the rush is on.

The potential remains enormous — even larger than predicted at an earlier stage. Over one million Jews have established contacts with Israeli authorities, and of these one half have already applied to Russian agencies in order to start the emigration process. At present, with things remaining as they are (which is a hazardous assumption), 160,000 are expected to arrive by year's end, and another 140,000 next year — which would bring the total Soviet aliyah to half a million since the new exodus started.

Despite the problems of absorption and the unresolved Israeli/Arab conflict the threat of another Soviet coup (which is predicted by a number of analysts) would again produce a veritable avalanche of Jews.

There is little new in this, but Gur brought us splendid insights into the work of the Agency in the Soviet Union itself. The organization is now officially recognized in most Soviet republics; Jewish youth clubs and hachsharah camps (preparing for aliyah) are proliferating, which has occasioned one new and potentially highly significant development: increasing numbers of young Jews 17 years and older are now arriving in Israel without their parents.

There are surprises. According to Gur, there are probably more Jews in the Soviet Union than has been assumed previously. Many whose identity was unknown are now coming out of the closet. Thus, the number of Jews in the Ukraine is probably 600,000 (much more than hitherto believed) and Jews are registering in such unlikely places as Novo-Sibirsk. (One wonders what is happening in the so-called "Jewish" republic of Biro-Bidhjan).

Rabbi Plaut

The Soviets estimate the number of Jews remaining to be 1.9 million; Gur thinks it to be between two and three million.

The Muslim republics are a special question mark. Their Jews are generally so highly assimilated that to the general public they are identified as "Russian."

After 70 years of communist rule Soviet Jews have a low knowledge of and affinity for religion; their common bond at this point seems to be that being Jewish in the ethnic sense gives one an ability to emigrate. To be sure, there are beginnings of a structured revival: seven day schools and several "Sunday" schools are now in existence; but so far, according to Gur, the future of a home grown Jewish life in the Soviet Union is dim.

Contrary to what is often reported, he also judges anti-Semitic organizations to be marginal and under control. What would happen if a new crisis were to erupt is, of course, another matter. The authorities, according to Gur, are monitoring the situation carefully.

The new direct flights between Moscow and Tel Aviv have had little impact beyond politics. For when people travel by air their baggage is limited, and emigrants usually want to take more with them than a couple of suitcases. So train and bus transportation and the traditional transit stations will retain their importance. Again, things would change dramatically if another crisis were to erupt.

In any case, our focus remains firmly on easing Israel's absorption problems, and I am happy to report that the new Operation Exodus which was launched in Toronto recently, is off to a great start.

The press has reported that Canadian immigration officials have allowed some Soviet arrivals the status of refugees. If that ruling becomes the official policy of the department, we will experience a dramatic increase of Soviet Jewish migrants to Canada.

They prefer store bought food over home made

Nu? *Vell.* Cuisine is culinary style for my children

By
ERICA MEYER RAUZIN

The holidays bring out the show-off chef in me. I love to surprise the family with special dishes at festive gatherings. We enjoy barbecuing by the Sukkah, and creating innovative dishes to eat outside. But now, I've had my comeuppance.

From now on, there will be no more barbecued tofu, no more matzo-ball and cilantro soup, no more flights of fancy fare.

The set-downs that returned me to kitchen practicality, even in the face of numerous family *yotif* dinners, came from my children, the little Philistines.

It started with the bread.

I make my own bread. This is not a pioneer woman-of-the-prairies feat involving threshing my own wheat or kneading dough for hours on end as flour coats my homespun apron.

On the contrary. In fact, I am fortunate to possess a perfectly wonderful automatic breadmaking machine. I put in the ingredients, the machine kneads the dough, keeps it warm as it rises, kneads it again, lets it rise once more, and then bakes it. Perfect nearly every time. I can ruin a loaf, but that takes deliberate action. Usually, my entire physical effort in baking bread involves selecting the recipe and pushing the button.

In my own defence, I choose or adapt recipes that enable me to give my family bread that is kosher, pareve, low in salt, sugar-free and almost fat-free. My breads have neat things in them, like pecans, and onion, and big chunks of free-floating fibre.

Erica Meyer Rauzin

My kids, the 8-year-old anti-gourmet, her 5-year-old applesauce-addicted sister, and their 18-month-old partner in crime, always seemed to like my breads well enough. That is, they eat them with apparent enthusiasm and plenty of cream cheese. We rarely have "store-bought" bread. I bake lots of whole-wheat variations and a weekly challah, and that's that. Or, that *was* that.

Then, we spent a week with my parents. The minute we arrived, my mom, my own mother, betrayed me. She gave my kids peanut butter and jelly on white bread. They were ecstatic. They fell in love.

So, nu? Oh, well, all they want is white bread, plain, old, sugar-filled, mushy white bread. Only, they don't call it that.

They call it "Grandma's Special Bread."

The second message arrived with my 5-year-old daughter's birthday. I asked her what fancy dish she wanted for her birthday dinner. I was prepared to make steak, or roast chicken, or salmon, but she immediately said, "Macky-roni and cheese."

She loves the kind of macaroni you make with a boxed mix. The mix is a bright yellow-orange cheese powder that one combines with hot noodles, milk and butter to create a gooey, but child-pleasing, mess.

But this was a birthday dinner, and that was too simple.

I boiled up nice noodles. Then I carefully grated a brick of cheddar, melted it and added a package of shredded mozzarella and a dab of parmesan. I sprinkled in a few seasonings and proudly presented a platter of macaroni and cheese that an adult could enjoy eating.

That was my mistake.

My dainty birthday girl took one look.

"That's not the right color," she said. True: it was pretty pale, lemony yellow, not orange.

"It has strings in it," she said. True, lovely strands of melted mozzarella.

"It's disgusting," she said, and refused to have anything else to do with it.

So, nu? Oh, well. I made her a package of the mix. It took my husband and I three days to eat my real cheese macaroni. Even the baby wouldn't touch it.

But I've learned my lesson. So much for teaching children about fine kosher dining. Let 'em eat hotdogs. And the next time someone asks me what I cook for my kids, I'll tell them I've invented a new culinary style for children: Nu? *Vell.* Cuisine.

Features

Nazis gave Mercedes benefits

The Jewish World

By SHELDON KIRSHNER

When I visited the [illegible] museum [illegible] years ago, I was [illegible] impressed. But [illegible] ing gargoyles of immaculate Mercedes sedans, I could not help wondering what role this German company — the largest in Germany — had played during the Third Reich. I had read accounts, but they had been sketchy, fragmentary and ultimately unsatisfying.

Apart from a few Second World War-era airplane engines daintily suspended from the ceiling, the museum exhibits didn't offer any clues about Daimler-Benz's connection with Nazi Germany. This was not a case of innocent forgetfulness. It had simply decided to black out this period in its development as Germany's premier carmaker.

So it was with more than a little anticipation that I picked up Bernard Bellon's book, *Mercedes In Peace And War* (Columbia University Press, $37.50). I hoped that Bellon — an assistant professor of history at the Georgia Institute of Technology — would enlighten me. I am pleased to report that his study, which is based on previously closed Daimler-Benz files, is indeed informative.

* * *

Nazi Germany showered two great benefits on Daimler-Benz. On April 10, 1933, Adolf Hitler abolished the onerous car tax, which had inhibited the growth of the automobile industry. The new law, which was designed to motorize Germany, probably saved Daimler-Benz from bankruptcy during the Depression. At around the same time, Bellon writes, Germany started its military buildup. Daimler-Benz, we're told, bore a large part of the responsibility for motorizing the German army and creating the Luftwaffe. At Daimler-Benz factories, the percentage of military production rose from 19 per cent in 1932 to 65 per cent in 1939. In 1944, the figure skyrocketed to an astonishing but not surprising 93 per cent.

According to Bellon, leading managers of Daimler-Benz lent "valuable assistance" to the Nazis *before* Hitler became chancellor. The most prominent personality in this group seems to have been the chairman of the board of trustees, Emil Georg Von Stauss, who apparently raised and passed on funds to the Nazis. Von Stauss admired Hitler and had close ties with the National Socialists.

Wilhelm Kisse, Daimler-Benz's chairman, and Jakob Werlin, an associate director, were pro-Nazi. Werlin's ties with Hitler went back to the 1923 putsch. Werlin, we're informed, administered Hitler's Daimler-Benz stocks, and was apparently in the habit of giving Nazi officials Mercedes cars as gifts or at substantially reduced rates.

By 1931, Daimler-Benz was placing conspicuous ads in the movement's newspaper, the [illegible]

[illegible] Between 1933 and 1935, Bellon adds, several "non-Aryan" (presumably Jewish) members left the board of trustees, but unfortunately, he does not elaborate.

There is a strong suggestion that Daimler-Benz promoted the racial laws enacted by the Nazis. As Bellon puts it: "The firm's initiatives included frequent mandatory lectures on 'racial political questions' for... young male and female workers..."

To Bellon, there can be no question but that the interests of Daimler-Benz and the National Socialists coincided.

The resurgence of German military power was rooted in Daimler-Benz's quality products and designs. Daimler-Benz was an armaments manufacturer "without equal" in Nazi Germany. Off its assembly lines rolled airplane motors and spare parts, tanks and armored vehicles and a major tail section of the V-2 rocket. "...no other motor company (in Germany) did so much for the Third Reich," Bellon notes.

Not surprisingly, Daimler-Benz was one of Hitler's favorite companies, and as Bellon points out, Hitler and his entourage generally rode in Mercedes sedans.

During the war, Daimler-Benz used forced laborers, prisoners of war and concentration camp inmates from Sachsenhausen and Ravensbrueck. Sixty Jewish women taken from Sachsenhausen were put to work at the company's plant in Genshagen. (Siemens, Heinkel and Damag were among 13 German companies that [illegible] some 100 Sachsenhausen-

[illegible] the second [illegible] German government gave Daimler-Benz an important Galician facility in Rzeszow (Reichshof) manufacturing airplane [illegible] requested Jewish forced laborers [illegible] Daimler-Benz received 396 Jews who had been forcibly separated from family and friends. Bellon claims they were subjected to "savages" at the hands of company officials and SS-guards.

At the government's request, Daimler-Benz operated brothels for foreign workers serviced by women forced into prostitution. Although the Nazis had cracked down on prostitution, they tolerated officially-sanctioned whorehouses to prevent "the endangering of German blood" through sexual contacts between Germans and non-Germans (mainly East Europeans, whom the Nazis considered inferior.)

Daimler-Benz handily survived the defeat of Nazi Germany, and today the company is incredibly prosperous. In 1988, Daimler-Benz tried to make amends for the past. Through the Red Cross, it distributed DM 20 million in compensation to its former forced laborers. It also donated a sum of money to Haifa University to undertake a study of German settlement in Palestine.

By all accounts, Daimler-Benz remains a "model business." But last March, the mass-circulation magazine Der Spiegel reported that Daimler-Benz was under investigation for having sold the heavy-duty trucks that Iraq used as launching platforms for mobile Scud missiles.

A Daimler-Benz spokesman insisted that the export deal was entirely legal.

Daimler-Benz chairman Wilhelm Kissel (right) confers with Nazi top brass.

Homelessness is on increase

By JULIE TRIEDMAN

"David," a resident of an Upper West Side homeless shelter would not give his real name, said he didn't want his Yiddish-speaking grandmother to read about him in the paper.

"Nobody's going to know I'm here," he said, leaning up against the door in the narrow hallway of Aischel I, a shelter run by the Metropolitan Coordination Council on Jewish Poverty, or Met Council.

Estimates of the numbers of New York's homeless vary. Peter Fein, director of the Met Council, says 70,000 city residents lack permanent housing. Randall K. Filer, professor of economics at Hunter College, puts the homeless figure around 30,000. But while the percentage of Jews among the homeless in New York is small, the number — Fein estimates it at 2,000 to 3,000 — appears to be increasing. As unemployment hits Jewish and non-Jewish city residents alike, more Jews are vulnerable to losing their homes.

Residents at Aischel I, a 36-bed homeless shelter, like to say they are just "passing through" while trying to find a new place to live. For the roughly one-quarter of the residents who are Jewish, homelessness carries special shame and anxiety. According to Pat Reynolds, director of the shelter for the past four years, Jewish shelter residents feel especially stigmatized by their homelessness.

"They feel they haven't lived up to standards that are typical of the Jewish population," said Reynolds.

The Jewish community at large is only beginning to recognize the problem of Jewish homelessness. Susan Amster, director of development at the Met Council, said she has a difficult time persuading Jewish donors that there is a serious Jewish homeless problem.

"I think historically Jewish people have been under the impression that perhaps everybody has kind of made it and we tend to take care of our own. And people are very shocked to learn that there are Jewish homeless people," she said.

Yet, homeless Jews do exist and like others, they become homeless for a variety of reasons from psychological disorders and drug abuse to unexpected job loss and other economic hardships. When the 21-year-old David drove his truck to New York City from Los Angeles with $60 in his pocket four months ago, he thought it would be easy to find a job as a handyman. But in a few days time, his money was spent, his tools were stolen and his truck was towed. He stayed for a while at Hillel House in Sheepshead Bay, Brooklyn, until a staffer there referred him to the Met Council's shelter.

Compared with other groups, a smaller percentage of the Jewish population is homeless. According to Fein's estimates, Jews account for 15 per cent of New York City's population, but only three to four per cent of the homeless. While homeless Jews share many of the characteristics of the homeless population in general, certain characteristics distinguish them as a group.

"They typically are marginal, they never developed careers, never married, and are not part of a family or group," Fein said.

Compared to other homeless people in New York, more homeless Jews are elderly; and while half of homeless people citywide are families, the vast majority of homeless Jews are single. Fein says many are what he calls "left overs": residents of formerly Jewish neighborhoods, such as Washington Heights, Brighton Beach and Flatbush, who were "leftover" after most of the Jewish population departed.

Shelters are also seeing an increasing number of homeless Jewish immigrants from the Soviet Union and Israel. Last year, New York resettled 17,400 Russian Jews, the larger of any city nationwide. As their population grows, Jewish resettlement agencies have had an increasingly difficult time finding jobs for all of them. Invariably, some immigrants with special needs fall through the cracks.

"They don't have a support system like American-born Jews. It's kind of tragic because in both instances they come with a lot of aspirations that life is going to have better prospects," Fein said.

Michael Mishelovich, 34, a shelter resident for the past four months, nearly lost his life on New York City's streets. As a Russian soldier, he served in Afghanistan and got shot in the stomach. He fled the Soviet Union for America a year ago in hopes of finding a better life here. But last summer, walking in a tough neighborhood late at night, Mishelovich again got caught in crossfire, and was shot in the pelvis. Soon after his discharge from the Kings Country Hospital, he was attacked and robbed at gunpoint by three men who wanted his watch — a fake Rolex.

(The Forward)

Uncle Moses significant

Maurice Schwartz (1890-1960) was a legend in his time, the last major figure in New York City's Yiddish theatre.

As founder of the Jewish Art Theatre, Schwartz cut an impressive swath in Yiddish circles. The Jewish Art Theatre, which he founded in 1918, was not only renowned in the United States, but in Canada, Europe and South America. Possessing a repertoire of some 150 plays, ranging from Shalom Aleichem to William Shakespeare, the company became a breeding ground for both the Yiddish and English-speaking stage.

Schwartz, who was born in the Ukraine and raised on the Lower East Side, appeared in several Yiddish motion pictures, chief among them was *Uncle Moses*.

Released in 1932, when he was at the height of his popularity, *Uncle Moses* is based on a novel by Sholem Asch. The print screened at the recent Festival of Festivals in Toronto was restored and subtitled in English by the National Centre for Jewish Film at Brandeis University. The quality of the print is less than ideal, but *Uncle Moses* is like a diamond in the rough.

Offering a tantalizing glimpse of Lower East Side proletariat life when it was still functioning, it is directed by Sidney Goldin — the Louis Mayer of Yiddish cinema — and backed up by a stellar cast.

The film takes its name from the central character, Uncle Moses (Schwartz), a paternalistic sweatshop operator and flamboyant widower. Moses is essentially a benevolent tyrant. He dispenses jobs like candies, but expects his workers to toil long hours without complaint. As he puts it, he hates "clockwatchers." Moses is also a philanthropist. When a rabbi from Kuzmir, his hometown in Eastern Europe, visits his factory and spells out his woes, Moses immediately writes him a check.

But the milk of human kindness doesn't always ooze from his pores. Women with whom he has had affairs are given short shrift, particularly one who demands a stipend for her son studying engineering at a university.

Although Moses is eminently successful in America, he is basically lonely. The loose women he chases are no substitute for his late wife; he is alienated from his father, who eggs on his dissatisfied employees. His only constant companion seems to be Sam (Rubin Goldberg), his foreman, nephew and heir-apparent.

Uncle Moses, which runs for 87 minutes, picks up another thread of the story when Moses is smitten by Masha (Judith Abarbanell), the blonde, comely daughter of a worker he recently dismissed. Trouble is, Masha has been spoken for by Charlie, her dashing suitor who spouts Marxist slogans. Recognizing a gifthorse, Masha's needy, greedy parents force her to drop Charlie in favor of Moses. Although Masha is not enamored of Moses, she bows to her parents' wishes and marries him, with all its tragic consequences. And in an ironic turn, Charlie leads a strike against Moses' factory.

Uncle Moses, though on the theatrical side, is a revealing portrait of an insulated and culturally rich Yiddish community under the influence of Americanization. In this sense, Goldin's film is sociologically significant.

Schwartz, of course, is the main attraction. Not one to be squeezed out of a scene, Schwartz is the overwhelming presence here. Projecting vitality and enormous self-confidence, he looms larger than anyone else on the set. Yet Uncle Moses is ultimately a man to be pitied, a tragic figure who fails to find peace of mind in a marital relationship.

* * *

More often than not, calendars are taken for granted. But *The Jewish Calendar* (Maxwell Macmillan, $13.95) defies that generalization. Beautifully illustrated by artifacts from the collection of the Israel Museum in Jerusalem, this calendar is esthetically pleasing. Running from September 1991 to December 1992, it is a welcome addition to any Jewish household.

Reconnaissance mission into Iraq's airspace strains ties with U.S.

WASHINGTON (JTA) —

U.S.-Israeli relations, strained in recent weeks over the issue of loan guarantees, hit a new snag last week with reports that Israeli air force jets had conducted a surprise reconnaissance mission over Iraq and illegally entered the airspace of several of the Jewish state's Arab neighbors.

At the United Nations, Iraq formally protested the flights, which it said occurred when four Israeli F-15 fighter jets entered Iraqi airspace for about 30 minutes.

In Israel, officials would neither confirm nor deny Iraq's charges. Defence Ministry spokesman Danny Naveh said he had "no reaction" to the reports.

Iraqi Foreign Minister Ahmad Hussein said the planes entered Iraqi airspace from Syria and flew at low altitude. The F-15s then flew out of Iraq and entered Saudi airspace. The Washington Post said the F-15s apparently also flew over Jordan and Lebanon.

The last time Israel flew into Iraq was during its 1981 bombing of a planned Iraqi nuclear weapons plant at Osirak.

U.S. officials protested last week's flights at the "highest level," White House spokesman Marlin Fitzwater said. The complaints were lodged both in Washington and Jerusalem.

The Israeli action comes at a sensitive time, as the United States and Soviet Union seek to put the finishing touches on preparations for a Middle East peace conference they want to convene, if possible before the end of October.

Secretary of State James Baker was returning to the Middle East on Saturday evening and planned to be in Israel on Oct. 16 and 17, after stops in Egypt, Jordan and Syria.

Fitzwater urged that "actions not be taken that would disrupt the peace process."

Pro-Israel activists here took issue with speculation that the flights over Iraq were a signal of Israel's worries about the unfolding peace process.

They said the flights were designed to serve a military rather than a political function and may have been carried out to learn more about recently unearthed Scud missile sites in western Iraq.

In Israel, Defence Minister Moshe Arens would not comment on the flights, but he stressed, "Israel takes whatever action it deems fit for its own defence and security."

At the Israeli Embassy here, spokeswoman Ruth Yaron also would not confirm the flights. But she said that if they did occur, they were "done solely for security reasons. It's totally cynical to try to portray that as something else."

"One cannot fault Israel for being suspicious of Iraq," she added.

In Washington, State Department spokeswoman Margaret Tutwiler said Baker was "disturbed" about the flights.

"We totally understand any Israeli concern about threats from Iraq," she said. But she said the United States believes it is best for the United Nations to "take care of this problem."

"There are teams that are going in and out of there constantly looking for" biological, chemical and nuclear weapons, she said. "To preserve the integrity and effectiveness of the UN mission, it is important that unilateral actions outside that process be avoided."

The United Nations has been conducting helicopter surveillance flights over Iraq. On Tuesday, UN inspectors found 16 previously undisclosed Scud missile sites.

But one pro-Israel activist disputed the value of helicopter flights, compared to those by jet fighters, which can take better aerial reconnaissance photographs and can fly at much faster speeds.

Another activist said Israel undertook the flights because the Iraqi threat to Israel heightened in recent weeks when U.S. President George Bush was contemplating whether to again authorize the use of force against Iraq.

Refused to provide documents to UN team

The threat to use force came when Iraq initially refused to give documents on its purported nuclear weapons program to UN inspectors, who ended up camping out in an Iraqi parking lot for several days while the standoff continued.

One activist said Israel was basically satisfied with U.S. intelligence-sharing on Iraq until about a month ago when the inspector standoff took place.

At that point, "the need for stepped-up co-operation was greater," the activist said. "Some of it was done and some of it was not, and there were problems. But I think they are being resolved."

Asked about a possible Israeli follow-up mission, the activist said, "I have the impression that the need for it has gone down."

He added that U.S. officials view the Israeli mission as "an affront" not to the peace process but to the UN effort to dismantle Iraq's nuclear, chemical and biological weapons programs.

U.S. officials feel that "the United States is engaged in a delicate situation with Iraq, and when something unexpected happens, that complicates their lives," the activist explained.

The Israeli action was "not a plus in the U.S.-Israel relationship," he said.

Settlers cause political rift

[Cont'd. from page 1]

Amidar is controlled by the Housing Ministry, headed by Ariel Sharon, an outspoken advocate of massive Jewish settlement in East Jerusalem.

The police said they were informed of the planned move into Silwan by Knesset member Hanan Porat of the National Religious Party.

Porat, himself a settlement advocate, promised that the operation would be postponed because of the tense political situation and Baker's visit.

He said later that he thought he had the word of the settlers on this and was surprised to learn Wednesday morning that it had been broken.

Four right-wing Knesset members rushed to the scene to lend moral support. Michael Eitan of Likud and three members of Tehiya — Gershon Shafat, Geula Cohen and Elyakim Haetzni — joined the settlers arguing with police.

Most of the settlers had departed by late afternoon. The one family that stayed behind, under heavy police protection, named the building Mayouhas House, after the Jewish family that occupied it in the 1920s.

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Soviet Jewry

El Al plans Soviet flights

NEW YORK (JTA) —
El Al is planning to begin direct flights to Israel for emigres from Russia and Latvia on Dec. 1, airline President Rafi Harlev has announced.

He said an agreement on weekly flights from Riga and St. Petersburg — formerly Leningrad — is expected within a matter of days.

"The Soviet Foreign Ministry has decided not to be against aliyah," said Harlev, who was just in Moscow.

He made the announcement at a news conference called here to introduce Leon Hasdai, El Al's new general manager for North and Central America. Hasdai replaces David Shein, who becomes an El Al vice president.

The El Al agreement, which the airline has been negotiating for years with the Soviet government, comes on the heels of the inauguration of direct flights for olim from Moscow by a new airline, Aerolicht. The airline is a joint venture of Aeroflot, the Soviet national carrier, and an Israeli businessman, arms dealer Ya'acov Nimrodi.

Aerolicht's initial attempt to fly immigrants to Israel failed after Turkey refused permission to overfly its airspace.

"The problem was there was no security over Turkey," said Harlev. That complication has now been rectified, he said.

Another positive bit of information announced was El Al's profit figures for 1991, which will at year's end be somewhere between $27 million and $32 million, Harlev projected.

The windfall follows on a year that began, to say the least, disappointingly. In January and February, preceding and during the Persian Gulf War, tourism to Israel was virtually nonexistent.

Travel picked up after the war, however, and lately, El Al planes have been flying completely full, said Sheryl Stein, the airline's spokeswoman here.

El Al has introduced packages that will make Israeli travel more attractive. As of Nov. 12 and good until Dec. 15, El Al will provide a round-trip ticket from New York for $833 for a stay of up to 21 days. The deal will also be in effect from Dec. 25 to March 15.

From Oct. 28 to March 28, 1992, El Al will offer eight non-stop flights weekly between New York and Tel Aviv; from Boston every Wednesday; from Chicago on Mondays; Miami every Tuesday and Thursday; and from Los Angeles on Sunday, Monday and Wednesday.

From Sunday through Thursday, passengers arriving on domestic flights into New York's LaGuardia Airport can check their bags and get boarding passes at El Al's new LaGuardia check-in counter for flights departing from Kennedy Airport. A shuttle van will transport passengers between the airports.

Largescale Israeli emigration remote, says Jewish Agency director Gur

By
BEN ROSE

TORONTO —
No more than six to eight percent of Soviet olim will leave Israel for greener pastures and even then not in the immediate future, Baruch Gur, Jewish Agency director for the Soviet Union, said here recently.

Even in the 1970s when a number of Soviets left Israel, the total of such an exodus was less than the number of native Israelis who emigrated, he said.

Despite changes in the Soviet Union, the majority of Jews there will still want to go to Israel, though they may take a little longer to do it.

Gur discounted reports that aliyah will slow down, pointing out that there are far more Jews in the Soviet Union than the official figures reveal. Though the Soviet census lists 1.8 million Jews, the number of requests from Jews to go to Israel, plus the 340,000 who have already left, and those coming "out of the closet" every day, indicate that there are from 2.5 to 3 million Jews there, he said.

"On the first day of the failed coup, Jews came to the Iraeli consulate saying, 'We want to leave,' and on the fourth day they came saying, 'We want to leave, but we'll take our time.'"

In an address to the Habonim Congregation, sponsored by the United Israel Appeal, Gur was pessimistic about the future of the Soviet Jewish community, declaring that its leaders are preparing to make aliya, and that the intermarriage rate is as high as 50 percent.

"There is little interest in things Jewish by most of the Jews; we have to live with it," he said.

However, the work of 70 Israeli schlichim in the Soviet Union goes on apace and they teach basic Judaism courses with no bias to Orthodox, Conservative or Reform tenets, though there is a religious element to their teaching.

On the brighter side, he said eight Jewish day schools have opened in Riga, 500 students are attending Jewish schools in Tallin and 300 in Vilnius, and there are day schools in Leningrad, Kiev, Moscow and Samarkand.

The majority of Jews are not leaving the Soviet Union because of anti-Semitism, but because they want a better future for their children, Gur said.

The major problem in the absorption of Soviet olim is employment, he said, because half have no jobs. But the housing situation is improving.

The speaker was thanked by Eli Rubinstein, Habonim spiritual leader. Steven Erdos was chairman of the breakfast.

Jews must deal with the breakup of communist world: Ariella Cotler

By
RANDY FISHER

OTTAWA —
As the once-monolithic communist world splinters and descends into chaos, Jews in Israel and the Diaspora must contend with the inevitable fallout, said a Jewish activist recently in Ottawa. And the risks are apparent.

"The fall of communism invites back the spirit of national intolerance and fights," declared Jerusalem-born Ariella Cotler, a former parliamentary secretary of Likud prime minister Menachem Begin, and wife of celebrated human rights lawyer and McGill University professor Irwin Cotler. "Muslim fundamentalists are gaining power every day," she said, pointing to increasing links to Iran.

Just back from a year-long trip to Israel, a jet-lagged but feisty Cotler was in Ottawa to kick off the UJA Women's Division Sept. 5 opening campaign at the Chateau Laurier Hotel.

Cotler warned the 100-strong audience that the Soviet political mix was volatile and potentially calamitous for the remaining Jews, especially 25,000 of those (many of whom were very active in the Communist party) "trapped in the Baltics."

If the emigration gates close, Israel will have to do for them what it did for the Ethiopians, she said passionately. "It won't be easy but it will be done."

Yeltsin a wild card

As for Russian president Boris Yeltsin, he's a wild card, Cotler said.

"[He] scares me. I don't trust him. He's a Soviet democrator, not a western one," said Cotler. "Yeltsin is dangerous for us."

She exhorted the UJA faithful to redouble their campaign efforts to absorb Soviet Jews already in Israel and to prepare for the flight of other Jews if the need arises.

The urgency wasn't lost on UJA Women's Division co-chair Lynda Greenberg. She's looking for a "15-20 per cent increase" this year. Last year, the Ottawa Women's division raised approximately $520,000 for the UJA, and just under $400,000 for Operation Exodus.

Fellow UJA campaigner Ellen Fathi too was concerned with Cotler's message. "The big worry I have is with Islam." The threat is growing unabated, she said.

Cotler acknowledged the difficulties of settling large numbers of immigrants. "There is a sense of anguish," she said of the enormity of the resettlement task facing Israel. "The economy is tight, and there are no jobs even for the boys and girls coming out of the army."

And, "there are soft spots in Israel" such as Or Yehuda and Beersheva where resettlement has spanned more than two generations.

Still, Cotler was unwavering in her determination that any problems would be eventually resolved. Better in Israel than elsewhere, she said.

Cotler was also unequivocal about "the small pockets of tension" between Ethiopian and Soviet Jews. Sure there are problems, she said, but it was much ado about nothing.

"If two Englishmen and three Frenchmen had a fight in Quebec, it wouldn't make a line in *The Gazette*."

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By
RABBI AARON LEVINE

In this week's Sidrah we read of the well-known mitzvah and covenant of the Brit Milah, (circumcision). Much has been written to express the paramount importance of this initiation of the eight-day-old male infant into the Jewish fold.

All of the mitzvahs are Divine and binding upon us whether or not they conform to human logic or understanding. Nevertheless, dominating Jewish thought in respect to the *brit* is the notion that the Jewish covenant knows no splitting apart of the human being into body and soul. That the spirit, the mind and the soul should soar upwards to lofty thoughts and noble ideas and ideals while the body wallows in the mire of physical sensuality is contrary to the Divine laws of morality. The prerequisite for Divine covenant demands the moral submission of all the bodily urges to the pure life of the spirit which sanctifies the body rather than debases it.

As such, circumcision is not merely a health precaution to prevent a disease, where performance by an irreligious medical doctor would suffice. It is a highly spiritual component of the essence of the life of the Jew and must be performed by a religious mohel who is attuned to the mitzvah and who recognizes that, by his action, he is stamping the seal of Divinity and the life-long reminder of restraint on the flesh of the newborn.

Whenever the subject comes up, I cannot help but recall one of the most phenomenal instances of self-sacrifice that I have heard in one's conscientiousness in performing a mitzvah, particularly this one. There are others. But this should forever silence the critics and detractors who, in their ignorance and hatred of Jewish tradition, label this very first mitzvah in the life of the infant a barbaric practice.

We are witnessing, thank God, a miraculous turn of events in Russia. But until recently it was forbidden to perform a brit. The punishment for circumcising one's son was immediate layoff from work, the probability of a criminal charge and the concomitant jail sentence. For this reason the great majority of Jewish boys born in Soviet Russia were never circumcised.

Some Jews, nevertheless, took the risk to perform this great mitzvah, but often had to wait weeks or months before they felt it was safe to gather a few friends to attend the clandestine performance of the brit. The authorities and officials always made their presence felt the first few weeks and even "friends" were suspected of being informers.

In one town there was a trusted minyan of people who a family wanted to invite to the brit of their son. The boy was almost a year old when it was determined that the governmental vigil had slackened and it was safe to have the brit.

The mohel was called, the guests gathered in a basement, and the brit was performed. After the mazeltovs and good wishes the baby was brought back to the room where the mother was waiting for him. Suddenly a scream was heard followed by crying, and then a thud, as though someone had fallen to the floor. The guests rushed into the mother's room where she lay on the floor in a dead faint. After they revived her, she told them the following incredible words.

"I was afraid that my son may never have a brit, that I would be lulled into negligence because of my fear of the authorities. I was determined not to let that happen and so I undertook something that would compel me to long for the brit, to make it occupy my mind at all times. I vowed not to kiss my son until he had his brit performed."

For close to a year this mother suffered the pent-up emotions that only a mother can feel. Finally, after the brit, she had taken her son into her aching arms and kissed him fervently. Overcome with emotion, she had fainted.

I cry every time I relate this unbelievable but true story. How courageous are our righteous Jewish women! How precious is the mitzvah of the brit that we perform.

May we all be blessed to attend such happy events in our lives, and may the merit of this mitzvah bring only joy and mazel to all Klal Yisrael!

Rabbi Aaron Levine has authored several books on Jewish law and customs, the most recent being The Rosh Hashanah Anthology.

Spanish expulsion affected Jews

NEW YORK —

The expulsion of the Jews from Spain in 1492 was not only a cataclysmic event in Jewish history but one with profound and lasting implications for the development of Jewish culture that remain significant to this day.

In commemorating the 500th anniversary of the expulsion, the Jewish Community Centres (JCC) Association at the same time, celebrates the flowering of a Sephardic Jewish culture that originated in Spain and spread throughout the countries to which Sephardic, or Spanish, Jewry dispersed, including Turkey, the Arab countries of North Africa, the Middle East and ultimately, of course, Israel, where the impact of Sephardic culture is particularly noteworthy.

Because most North American Jews are of Ashkenazic or Germanic background, with Yiddish as their historical language, Sephardic culture and Ladino are relatively unfamiliar to them. It is with this in mind that the JCC Association of North America has assembled and published a comprehensive 64-page *Sephardic Program and Resource Guide* intended to assist Jewish community centres and other Jewish institutions, synagogues and schools to plan and develop programming that will appropriately commemorate one of the most significant events in Jewish history and celebrate the Sephardic contribution to Jewish culture that resulted from it.

The guide includes an introduction by Rabbi M. Mitchell Serels, director of Sephardic community programs at Yeshiva University and spiritual leader of Magen David Sephardic Congregation in Scarsdale, New York; and guidelines for community programming by Rabbi Arthur Vernon, director of educational resources and services at the Jewish Educational Service of North America (JESNA) includes a bibliography by Rabbi Marc D. Angel, rabbi of Congregation Shearith Israel, the Spanish and Portuguese Synagogue of New York; conferences and events; exhibits of photographs, artifacts, models, treasures and artwork; films and videotapes; audiocassettes and sheet music; food stores; lecturers and performing artists; organizations; teaching materials; and travel tours.

The guide, compiled by Sesil Lissberger, director of the JCC Association lecture bureau, and edited by Dr. Marcia W. Posner, library consultant, Jewish Book council, may be ordered, for $7.50, which includes postage and handling, from Lissberger at 15 East 26th St., New York, NY 10010-1579; Telephone: (212) 532-4949; Fax: (212) 481-4174.

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Organizations and People

Group aims at grass-roots interfaith dialogue

By
JANICE ARNOLD

MONTREAL —

Typically, Christian-Jewish dialogue has been limited to small groups of well-meaning leaders of each faith. Its failure has been in transmitting their progress to the grassroots. Church and synagogue members frequently view dialogue with indifference or skepticism.

A non-profit U.S. organization believes it is overcoming these problems with a well-structured dialogue program, backed up by written materials and professional support. Its goal is to reach the average lay person, to help them set up small groups, ideally in homes, called Interfaith Circles.

Over the past three years, over 50 such groups have sprung up in the United States and the program lists among its "friends" prominent American rabbis Irving Greenberg, James Rudin and Marc Tanenbaum, as well as Sen. Rudy Boschwitz. The head office of Interfaith Resources Inc. is Anoka, Minn.

The first workshop for Interfaith Circles in Canada was held recently in Montreal. Its field director David Blewett was here to lead an Interfaith Circles workshop, held at Christ Church Cathedral and attended by about 35 Christians and Jews.

Co-organizers were the Canadian Council of Christians and Jews, Hillel and the Catholic Church's Canadian Centre for Ecumenism.

Interfaith Resources was founded by Blewett's father Robert and stepmother Lois, who remain president and executive director, respectively, to "enable Christians to gain a better understanding of Jews, Judaism and Israel."

The underlying philosophy is contrary to traditional church teachings admits Blewett, a former Lutheran pastor, that Christianity is not viewed as "the truth" and that Judaism is a valid faith, and therefore Jews need not be proselytized. It accepts the covenant between Israel and God as "unending and unconditional" and that Christ's revelations do not supplant that agreement, but rather opened that covenant to non-Jews as well.

Sincere friendships develop

The groups begin with participants sharing their experiences related to religion while growing up, and then shift to their own understanding of the significance of Judaism or Christianity in each other's daily life, rather than what the doctrine holds.

Discussions often progress to the importance of peoplehood, Israel and the lessons of the Holocaust.

"We find that through this kind of exchange sincere friendships develop among the participants, as well as an appreciation of each other's religious values."

Sometimes the program results in linkages between a church and synagogue in a neighborhood, he said, and two Town of Mount Royal congregations, Beth-El and St. Peter's Anglican, have expressed an interest.

Plans are underway to translate the program's extensive materials, designed to give a direction to discussion, into French.

Workshop participant Edward Wolkove, a veteran of dialogue, said this program is a good one because its literature fills a void in Montreal dialogue efforts and makes its more accessible to ordinary congregants.

CCCJ regional director Louise Guay feels the program will help dialogue get started, moving it "from theory to practice" because it encourages participants to ask relevant questions. The CCCJ office will serve as the clearing house for Interfaith Circles in Montreal, in co-operation with Christian-Jewish Dialogue of Montreal.

Steven Kruh, director of CEGEP services for Hillel, said Hillel wants to initiate formal Christian-Jewish dialogue for students, and Interfaith Circles seems like the right approach.

Kruh believes Jews can gain from interfaith dialogue because it requires them to look into their own faith. In the long term, he thinks dialogue will form the "basis for a truly pluralistic society."

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L'Arrivée de M. Shlomo Hillel à Montréal

Shlomo Hillel, président mondial de Keren Hayesod en Israël, membre de la Knesset et ancien ministre des Cabinets de Golda Meir et Yitzhak Rabin, sera à Montréal du 14 au 17 octobre pour s'adresser à quelques groupes locaux dans le cadre de l'Appel juif unifié 91 (CJA) des Services communautaires juifs de Montréal (AJCS).

Hillel est un personnage dynamique ayant vécu de nombreuses avantures stupéfiantes depuis sa jeunesse à Baghdad et plus récemment en Israël. Il est bilingue.

M. Shlomo Hillel a joué un rôle dominant dans les années de formation de l'État d'Israël et s'est mérité de nombreuses distinctions dans les domaines de l'immigration de la diplomacie, de la politique et de l'administration. Il doit sa célébrité principalement au fait d'avoir été le cerveau et l'exécuteur de l'opération d'immigration massive qui, il y a 40 ans, transporta 120 000 juifs irakiens en Israël par un des ponts aériens les plus remarquables de l'Histoire.

Né à Baghdad en 1923, il immigra en Israël en bas âge. En 1946, il fut recruté par le maquis "Haganna" pour se rendre clandestinement dans des pays arabes y secourir des juifs. En 1947, il organisa et dirigea la première opération clandestine, et saisissante, de transport aérien de juifs irakiens. Après la naissance de l'État d'Israël, il poursuivit ses activités au Liban, en Iran, en Égypte et retourna en Irak où il initia et surveilla l'exécution de l'opération "Ezra et Nehemia", un autre pont aérien de repatriation de juifs irakiens en Israël. Il décrivit plus tard cette épopée dans son best-seller "Opération Babylone". Cet ouvrage universellement bien accueilli est traduit en anglais, français, russe et même arabe. Sa traduction allemande est en préparation.

Hillel s'attira, par cette opération, l'attention de David Ben Gurion et fut élu à la Knesset. Préférant cependant, le travail sur le tas à la politique, il démissionna de la Knesset pour se joindre aux Affaires Étrangères comme Ambassadeur auprès de plusieurs nouvelles nations francophones d'Afrique. Il est l'un des fondateurs de la présence d'Israël sur ce continent. Il était membre, au milieu des années 60, de la Délégation israélienne aux Nations Unies et fut nommé, après la Guerre de six jours, Sous-directeur général du Ministère des Affaires Étrangères en charge des affaires du Moyen-Orient.

En 1969, Golda Meir l'invita à joindre son Cabinet; il demeura au gouvernement, sous Rabin, à divers titres durant 7 ans. Il arriva au sommet de sa carrière lors de son élection à la présidence de la Knesset, seconde position hiérarchique en Israël. Il s'y activa de 1984 à 1988 et y acquit une célébrité en Israël et dans de nombreuses capitales mondiales.

Il n'est donc nullement surprenant que ce passé si divers et si riche d'exploits n'ait incité, au début de 1989, les leaders de Keren Hayesod à l'élire unanimement Président mondial de leur organisme.

Reform rabbi offers alternative services

By
—DAVID LAZARUS

MONTREAL —

Rabbi Larry Kaplan, who left the Rodeph Shalom Reform Congregation in the West Island at the end of June, has begun offering alternative Reform services in his area and is testing the waters towards forming a full-fledged congregation.

Kaplan, 62, said his services, being conducted for the moment in a home (the first one was held Oct. 11), has about 10 families so far taking part.

He said he specifically is interested in creating through the services "a context where all Jews can experience the full depth of and spirit of Judaism.

"I would like gays, mixed marriages, the disaffected the disaffiliated, to feel comfortable in the services."

Kaplan said that he feels there is a potential place in the West Island for alternative Reform services, even though the area's existing Reform congregation, the Rodeph Shalom in Dollard des Ormeaux, has itself been struggling to retain its membership and to keep its head above water.

Kaplan vows, though, that he has absolutely no interest in competing with the Rodeph Shalom or in stealing away members.

Unlike the Rodeph, however, Kaplan will perform mixed marriage ceremonies.

He is also determined to make his services "gender neutral," meaning eliminating masculine references to God, and not using the standard prayer book of Liberal Judaism, *Gates of Prayer*.

He also wants to welcome non-Jewish spouses as congregants, to be "open and caring to anyone who wants to participate."

Although Kaplan left the Rodeph Shalom after four years amid rumours that relations with the synagogue were not good, he declines to speak about it and says the decision was "mutual."

But contrary to a previously published report, Kaplan did not leave Montreal to take on a new synagogue position in the United States and "I want to make the point that I am here," he said.

The seeds for the possible new congregation were planted before the High Holy Days, when Kaplan said a number of friends asked him to lead services for them (they were conducted at Genevieve United Church).

The feedback was so positive that Kaplan and the core group decided to continue and to build up potential support. Kaplan said the number of people who show an interest in attending regularly will determine whether Mevakshe Derekh moves towards incorporation and getting official recognition from the Canadian Council of Liberal Judaism or the Union of American Hebrew Congregations (UAHC).

Kaplan, a rabbi for 26 years at synagogues in Iowa, West Virgina, Virginia, Maryland and New Jersey, added that he plans to make affiliation very affordable.

But above all he wants the congregation to have a sense of warmth.

"Too many congregations are sterile," he said. "I'm not saying all, but here, there will be a sense of personal connection."

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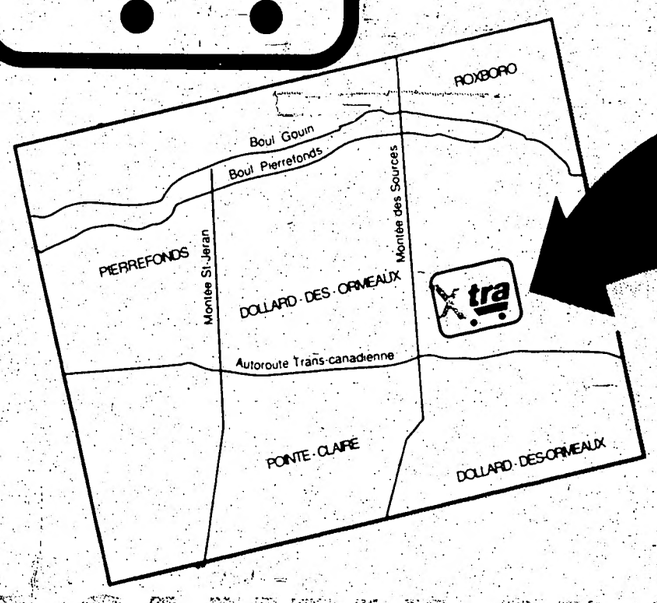

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Organizations and People

Klein's book a legacy to children of survivors

Story and Drawing by
LOU SELIGSON

In 1939 when the Nazis seized Czenstochova in Poland, 125 miles south of Warsaw, it had over 150,000 people — 40,000 were Jews.

Harry Klein was 21, living with his parents and five brothers and sisters, working in a print shop.

In 1945, when the Russian army liberated the remains of Czenstochova and its demolished ghetto, the Jews were gone — over 40,000 destroyed, shot, dispersed in concentration camps, Nazi victims in the Holocaust.

Harry Klein was liberated from Auschwitz — No. B-1530 stamped in green ink on his left arm — weighing 80 lbs.

He wandered in Poland and one day found his two sisters alive in a camp near Munich and where Harry got a job as a printer on a newspaper for liberated Jews.

They remained for two years. At 29, Klein discovered an attractive refugee, Eva Borenstein, from a Polish town and they were married.

One day, after untiring effort, Klein miraculously made contact with his older brother, Yankel, who had come to Montreal in 1930. He was now George Klein, a successful manufacturer — and he brought them all to Canada.

For 10 years Harry Klein lived in Outremont working as a printer and linotyper and with $500 from the Hebrew Free Loan opened his own shop — Quick Print.

"I supplied a service," he says, "and I did everything myself. I got the orders, printed and delivered them myself working 12 hours a day.

"By 1968 I had 12 employees and six presses in a new company — HarKay Canada Litho in the St. Jacques Street business district."

A small, energetic man of 73, Klein is a nonstop worker in numerous interests, tirelessly pursuing hobbies and causes.

For the past 11 years he has lived in the Tiffany Tower in Cote St. Luc with Eva — their three daughters Marilyn, Ruth and Janet all married and supplying seven grandchildren for constant visits.

However, the central force driving Klein ever since coming to Canada in 1947 has been the Holocaust — not only those who perished but also those who survived and rebuilt their shattered lives.

"From the moment I came to Montreal," he says, "I thought of what I could do to tell the story of the survivors.

"We have placed such great efforts to remember and honor those who died in the Holocaust — but what have we done to tell the stories of those who survived, now still living into the third generations through their children?"

Where to begin?

"With Czenstochova, of course, that vital, vibrant Jewish community of over 40,000 that existed for more than 300 years.

"We must have a great number of Holocaust survivors. I had to find them and try to get them to tell their stories," Klein kept telling himself.

So he helped organize the Czenstochover Society of Montreal, became its driving chairman and slowly they discovered 80 survivors and others in Toronto and the United States.

Klein wrote letters continuously to obtain their stories and finally compiled family histories and photographs into a book in Yiddish which he wrote, collated, printed and published in 1986 and distributed free to members and families.

As the Czenstochover Society held itself together it began to feel the effort of time passing and the disappearance of older survivors one by one.

"The first generation was getting smaller and smaller and, by 1986, we had 40 left and now we are down to some 15 families of the original survivors."

The Society would not allow the stories of Czenstochova to disappear, however.

"There are the children," Klein told them. "The Second Generation of the survivors. They will keep our stories alive."

So the Society organized an executive of the Second Generation, six people, 40 years old and over, and began to grow.

Klein recognized that most of the Second Generation of survivors couldn't read Yiddish and his book did not reach them.

Two years ago he began a translation and update of the Czenstochover Book into English to be published in 1992.

A handsome book with almost 500 pages of thick coated paper holding stories, family histories and experiences past and present will be distributed free to all contributors.

Aside from Klein's one-man act of gathering, finding and translating the survivor stories and pictures, adding new material and writing the final contents, he designed, planned and produced the historical volume with the aid of a small committee and their enthusiasm.

"This is our historical documentation with testimony of the last survivors of the Holocaust and Czenstochova," he says.

"This is the legacy of life for our families, a document of our presence and above all a vital tool for historians of the future.

"Our story must not die with us, but live on forever!"

AJCS annual meeting

Pictured at Allied Jewish Community Services (AJCS) annual meeting are (from left) Hillel Becker, past president AJCS; Dr. Maxine Sigman, immediate past president; and Dr. Harvey Sigman, recipient of the 1991 Samuel Bronfman Medal.

Pictured here are (from left, top row) Bert Cohen, Penny Meshwork who accepted the Community Service Award on behalf of Camp B'nai Brith for their intergenerational programs; and Morris Maron, AJCS treasurer. (Bottom row) Harvey Wolfe, president, AJCS; Dr. Maxine Sigman, immediate past president.

Community award winners pictured at Allied Jewish Community Services (AJCS) annual meeting are (from left) Ross Paperman, winner of the Jon Roskies Memorial Award for New Leadership, and Reisa Teitelbaum and Robert Zittrer, recipients of the Young Leadership Award.

Harvey Wolfe

Harvey Wolfe installed as new AJCS president

MONTREAL —

At the 74th annual general meeting of Allied Jewish Community Services (AJCS), Harvey Wolfe was installed as president for AJCS, the most significant volunteer position in the Montreal Jewish community.

Wolfe has been involved with AJCS since 1984 and the Combined Jewish Appeal since 1974. He is past chairman of the executive committee of AJCS and is still actively involved with the CJA as co-chairman of the campaign. Most recently, Wolfe co-chaired the AJCS Human Resource Development Committee and was a member of the Budget Review Committee.

Other communal activities include involvement in Ben Gurion University, the Weitzman Institute, Israel Cancer Research Society, the YM-YWHA, Jewish National Fund, Beth Zion Synagogue, and the Canadian Jewish Congress.

Wolfe is a partner in the firm of Shapiro and Wolfe Architects. Wolfe is a member of the Quebec Order of Architects, the Ontario Association of Architects, and the Royal Architectural Institute of Canada and an award-winning graduate from McGill University with a Bachelor of Architecture in 1958.

Wolfe is married to Roslyn who served as chairman of the Women's Division of CJA.

'Intellectual' anti-Semitism concerns Bauer

By
DAVID LAZARUS

MONTREAL —

Perhaps the world's foremost expert on anti-Semitism blames Jews themselves for playing up "marginal" anti-Semitism while ignoring much more ominous forms.

Hebrew University's Prof. Yehuda Bauer, speaking recently to a crowd of more than 350 at the Beth Israel Beth Aaron Synagogue, criticized the Jewish press in particular for running countless stories on Pamyat, a Russian-based anti-Semitic organization.

But Bauer said Pamyat, while potentially dangerous, is factionalized into some 120 negligible groups and consists of "hooligans."

He said a greater source of worry for Jews in the Soviet Union is "intellectual" anti-Semitism, in which genuine anti-Communist Soviet intellectuals, while vowing they are not anti-Semitic, portray Jews as supporters of western liberal traditions that the Soviet Union could well do without.

"No, the Jews are not terribly bad people," Bauer said, mimicking the view, "but they are bad for Russia, the enemy of Russia."

This is a more insidious and dangerous form of anti-Semitism, Bauer said, because intellectuals print these views in books. "And if books are there, knives and guns come later."

Bauer wondered why Jews seem to ignore anti-Semitism or "hush" it over in certain instances.

For example, Bauer said 1,000 Jews were killed for being Jews — not leftist insurgents, as claimed — during the Argentinian junta. Yet Israeli leaders, including Yitzhak Shamir and Yitzchak Rabin, paid official visits and Argentina's Jewish community decided to "not make waves" about the anti-Semitism.

Another example cited by Bauer was Israel treating one of Egypt's most respected journalists with kid gloves, conveniently ignoring his "violent anti-Semitism" because he supported peace with Israel. Bauer said he was a not uncommon phenomenon, a realist "who thinks Jews are bastards, but since Israel exists, let's have peace...But nobody told the Israeli public what he was really about."

In both instances Jews failed to confront anti-Semitism. Why, asks Bauer. "We seem to be forgetful," he said. "Let's have peace [with the Egyptian] but let us also realize who he is."

Bauer feared that Israel is not taking seriously enough a real threat — the rise of Islamic fundamentalism, which has "political anti-Semitism built right in."

But secular Arabs and Jews can be allies against the tide since Islamic fundamentalists see the former as an even bigger threat to themselves than Jews.

Despite the potential for trouble, Bauer left a fair amount of room for optimism.

The Soviet and Russian governments, for one thing, have taken a firm stand against anti-Semitism and there are also Russian intellectuals fighting it.

As the economy collapses and inter-ethnic strife mounts, Jews are a predictable target as well. But unexpectedly, nationalist movements in the Ukraine and elsewhere are actually trying to distance themselves from anti-Semitism. Even elements of the Russian Orthodox church, with a long history of anti-Semitism, are taking a stand against it, he said.

Russia also has everything to gain by bowing to western, pluralistic influence.

And it is and always will be within pluralism that Jews have the best hope to flourish, he said.

Jews have been hated for being "different" and for being a vulnerable minority. But Bauer decried the image of Jewish history as a constant litany of persecution and victimization.

"We lived together [with Gentiles] in peace for hundreds of years, which were interspersed with violent outbursts. But Jewish history is actually a history of building, of life-affirmation."

The lecture was preceded by a ceremony in memory of the victims of Babi Yar arranged by Canadian Jewish Congress, Quebec region. Evening co-sponsors were the synagogue, Canada-Israel Committee-Quebec, Montreal Holocaust Memorial Centre, and the Saidye Bronfman Centre.

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MOSHIACH MATTERS

ב"ה

This column is dedicated to matters concerning Moshiach (Messiah) as brought down in the Talmud, Midrash, Kabbalah, etc., and to hasten his coming.

DIVINE PRESENCE IN EXILE

Whenever the Jewish people are made to submit to the rule of any nation, that nation at first gains ascendancy over all others, and as long as the Jewish people are subject to them, that nation continues to grow ever more powerful. This was the case with Pharaoh of Egypt, with Nebuchadnezzar of Babylon, with the emperors of Rome, and with the great powers of later generations.

The explanation is that when the Jewish people are exiled, the Divine Presence is exiled together with them, in the spirit of the teaching of our Sages, "When they were exiled to Edom, the Shechinah (Divine Presence) accompanied them." And it is not seemly that the Divine Presence should be in exile at the hands of a lowly nation.

The Lubavitcher Rebbe Shlita adds: "Our generation, too, has observed that so long as the bulk of our people lived in Russia, the world quaked in dread of her. More recently, when most of its Jewish population migrated to the United States, this country has become the world's most powerful."

* Megillah 29a. In the Language of the Sages, "Edom" is a code word for the Roman Empire.

If you have any questions that you would like to see addressed in this column, write to
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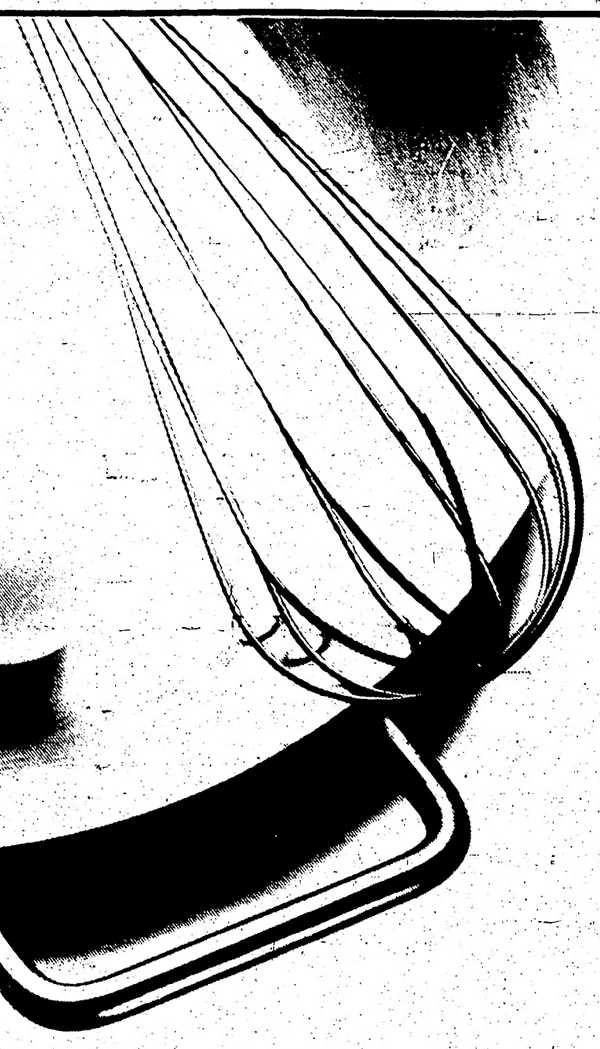

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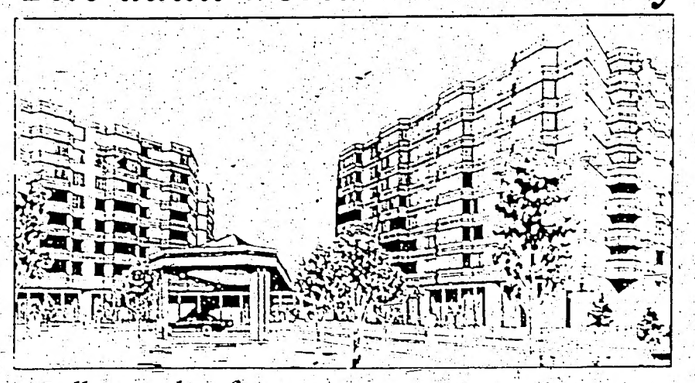

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Organizations and People

Le Dr. Eric Cohen, directeur du nouveau laboratoire du rétrovirologie de la Faculté de médicine de l'Université de Montréal.

L'UDM et la lutte contre le SIDA

ELIAS LEVY

MONTREAL —

Depuis le début des années 80, le syndrome d'immunodéficience acquise (SIDA), est devenu un fléau redoutable qui s'est propagé à l'échelle mondiale avec une célérité qui a pris de court la communauté médicale et scientifique internationale.

Selon des estimations établies par l'Organisation Mondiale de la Santé, 10 à 20 millions de personnes seraient actuellement infectées par ce virus mortel. Le combat acharné contre cette peste du XXème siècle est actuellement l'une des grandes priorités de la plupart des institutions scientifiques et médicales occidentales.

La recherche consacrée à endiguer la progression alarmante de cette maladie ravageuse, constituera aussi dorénavant l'une des priorités majeures de l'Université de Montréal.

En effet, le 24 septembre dernier, la Faculté de médecine de l'UDM signait une entente internationale de coopération dans le domaine de la recherche sur le SIDA avec l'une des institutions scientifiques les plus prestigieuses et performantes d'Amérique du Nord, l'Institut du cancer Dana-Farber de Boston, affilié à la Harvard Medical School.

Le professeur Eric Cohen, directeur du nouveau laboratoire de rétrovirologie du Département de microbiologie et immunologie de la Faculté de médecine de l'UDM, est l'un des principaux artisans de cet accord.

Détenteur d'un doctorat en biologie moléculaire de l'UDM, ce jeune chercheur, né à Meknés il y a trente-trois ans, poursuivit ses études postdoctorales au Dana- Farber Institute.

C'est au sein de l'équipe dirigée par le Dr William Haseltine, l'un des chercheurs les plus chevronnés de ce prestigieux institut américain, que le Dr Cohen a mis au point une nouvelle stratégie de développement de drogue antivirale visant à éradiquer le virus du herpès.

La nouvelle unité de recherche qu'il dirige depuis huit mois, est un laboratoire de recherche fondamentale. Doté d'une infrastructure et d'un équipement de pointe des plus sophistiqués, ce laboratoire où oeuvrent dix chercheurs à temps plein, effectue toutes ses recherches à partir d'une approche rationnelle constituée de deux principaux volets.

Dans un premier temps, explique le Dr Cohen, "nous étudions exhaustivement la morphologie interne du virus du SIDA. Nous essayons de comprendre comment celui-ci se multiplie et de mieux cerner les stratégies qu'il déploie afin de tuer les cellules. Ensuite, nous tentons de repérer et d' analyser tous les éléments du virus qui interagissent afin de décimer les cellules lymphocytes T".

Une fois cette étape complétée, son équipe de recherche continue à étudier ce phénomène, mais cette fois-ci, sous un angle moléculaire. Il s'agit alors de développer des drogues antivirales bien spécifiques.

"La préparation de ces drogues constitue l'une des finalités majeures de nos recherches. C'est l'analyse des interactions des différentes composantes du virus qui nous permet de mettre au point ces médicaments antiviraux. Par exemple, dès que nous constatons qu'une protéine précise du virus a absolument besoin d'interagir avec quelque chose afin de provoquer un certain effet x, nous tentons de bien cerner toute la dynamique de cette interaction. Ensuite, nous mettons au point une drogue antivirale susceptible d'empêcher une telle interaction, indispensable au virus afin de tuer les cellules", précise-t-il.

L'UDM a investi 500 000 $ dans ce nouveau laboratoire. Les études de recherche effectuées par l'équipe dirigée par le professeur Cohen, seront financées par les gouvernements canadien et québécois à raison de 250 000 $ par année.

Dans le cadre de l' accord de coopération paraphé récemment, cette nouvelle unité de recherche et le Dana-Farber Institute, échangeront régulièrement des produits, des enzymes et toutes sortes de données émanant de leurs différents travaux en cours.

Cette entente, valide pour trois ans, sera renouvelée si les résultats obtenus sont tangibles et prometteurs.

"Si l'on veut vaincre cette maladie, il faut que les données de nos travaux circulent et soient rapidement échangées. Il est impératif que tous nos efforts de recherche soient intégrés dans une étroite collaboration avec d'autres institutions. La collaboration soutenue entre chercheurs de différentes nations doit être une grande priorité", soutient le professeur Cohen.

Ce dernier nous a aussi précisé que les principales données des travaux de recherche effectués par son équipe, qui sont opérationnels depuis le mois de janvier, seront publiées très bientôt.

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STATE OF ISRAEL BONDS

M.J. WOSK MAKES RECORD ISRAEL BONDS PURCHASE

Norman Franks (left), State of Israel Bonds Vancouver Chairman, accepts cheque from Morris J. Wosk.

Morris J. Wosk has purchased State of Israel Bonds in excess of one million dollars to aid Israel's absorption and resettlement of olim.

It is the largest individual purchase of Israel Bonds ever made in Vancouver.

The announcement was made during a recent Bonds Organization meeting held at Wosk's office. National Vice-President of the Bonds Organization in Canada, Wosk was described as a national and local standard bearer. His purchases often contribute half of all Bond purchases (excluding Notes) made by the Greater Vancouver community in any given year, said Bonds Chairman, Norman Franks.

"As most communities go, ours substantially subscribes to Bonds campaigns," stated Wosk. He noted last year's U.S. $7.5 million Vancouver record in Bond and Note sales.

"Bonds are an investment, a loan to Israel," emphasized Wosk, "and we must strive to invest commensurate with our financial capabilities, on behalf of Israel's economic well-being."

Franks cited Wosk's "many years of unmatched community leadership in support of innumerable causes," and referred to him as "a great philanthropist and a true mentsch."

Organizations and People

Sacha (Richard Berry) et Laura (Sophie Marceau) dans l'Israël de 1967. Bientôt, la guerre des Six Jours...

Pour Sacha, un film d'A. Arcady

ELIAS LEVY

MONTREAL —

Le 24 octobre prochain, le comité "Israël sur la carte" du Comité Canada-Israël- Région du Québec, le magazine culturel Tribune Juive et la compagnie de distribution France Film, présenteront la première montréalaise de "Pour Sacha", le dernier film du realisateur français Alexandre Arcady.

Ayant à son actif une demi-douzaine de longs métrages réalisés depuis 1979, dont plusieurs ont connu un succès retentissant. (Le coup de siroco, Le grand pardon, Le grand carnaval, L'union sacrée), ce cinéaste juif, né en Algérie en 1947, a su reconstituer avec brio et beaucoup de sensibilité, les épisodes tumultueux et les nombreux drames humains qui ont révulsé, au début des années 60, l'Afrique du Nord en voie de décolonisation.

Nourrie de chapitres majeurs de l'histoire des pieds noirs d'Algérie, minutieusement remémorés par le biais de feuilletons romanesques déchirants et exaltants, l'oeuvre cinématographique d'Arcady a comme toile de fond, une nostalgie indicible qui s'entremêle à une Histoire qui continue à nous interpeller.

En effet, A. Arcady est l'un des rares cinéastes français à mettre en scène, c'est-à-dire, en drame, en espace, en territoire, un passé qui recoupe à tel point notre présent. C'est ce qu'il parvient à faire encore une fois, avec une dextérité remarquable, dans son nouveau film, Pour Sacha.

Il s'agit d'une histoire d'amour et d'amitié qui se déroule dans l'Israël de 1967, quelques semaines avant le début de la guerre des Six Jours. Sacha et Laura, un professeur de philo dans un lycée parisien et sa compagne, une jeune violoniste, non juive, décident de partir s'installer dans un Kibboutz près de Tibériade afin de conférer un nouveau sens à leur vie.

Au printemps de cette année épique pour l'histoire d'Israël, malgré les rumeurs persistantes d'un conflit armé immédiat, trois amis de Laura, qui ont été les élèves de Sacha, débarquent au Kibboutz de manière inopinée pour passer leurs vacances et fêter les vingt ans de la jeune pionnière.

On s'apercevra, au cours du film, qu'ils sont tous amoureux de Laura qui sera très vite prise en tenailles au coeur de leurs convoitises. La soirée organisée pour célébrer son anniversaire est un authentique fiasco.

En effet, l'un des membres de ce trio turbulent, gâche la fête en projetant un film sur Myriam, une jeune fille qui faisait partie de leur groupe à Paris, qui s'est suicidée quelques mois auparavant. Il accuse Laura d'être la responsable de son décès.

Le lendemain, la fameuse guerre des Six Jours éclate. Et tous seront partagés entre leurs conflits affectifs et ce conflit armé, déterminant pour la survie de l' Etat hébreu. Cette guerre éclair, va profondément les bouleverser et altérer leur vision de la vie.

Mais la tragédie ne les épargnera pas: c'est la mort de Sacha, tué lors de la libération de Jérusalem, qui sera l'ultime épreuve d'une amitié, jadis tenace, qui s'amenuise.

Les inconditionnels de Sophie Marceau ne seront pas déçus. A 24 ans, celle qui est considérée comme l'une des actrices les plus populaires et talentueuses du cinéma français, interprète magistralement le rôle de Laura. C'est elle le pivot du film.

Avec ses cheveux noués à la diable, sa peau dorée, gorgée de soleil et de santé, son sourire ingénu d'enfant et son regard malicieux de femme, Sophie Marceau incarne l'image emblématique, courageuse et passionnée qu'Arcady se fait de l'Etat d'Israël. Elle parle même l'hébreu à maintes reprises dans le film, avec un accent aux légères intonations francophones.

Le rôle de Sacha est moins rayonnant que celui de Laura. Avec une voix mâle et caverneuse, Richard Berry incarne un Sacha austère, humaniste et déchiré. Cependant, dans la peau de ce personnage taciturne, Berry réussit une composition impeccablement ciselée.

En insufflant une sensibilité intimiste et un lyrisme, parfois onirique, à plusieurs scènes très poignantes, Arcady parvient à nous émouvoir sur plusieurs registres en même temps.

La vie dans le Kibboutz, le climat d'incertitude et de désarroi qui régnait dans le pays avant que le conflit n'éclate, les préparatifs de Tsahal, la guerre des Six Jours et la libération de Jérusalem sont remarquablement bien reconstitués. Les paysages de Galilée et le cadre enchanteur où a été tourné le film, sont d'une beauté sauvage à vous couper le souffle.

Tout au long de ce film émouvant et attachant, les opinions d'Arcady ont le grand mérite d'être claires et d'être exprimées sans équivoques. A ses nombreux détracteurs, ce dernier n'hésita pas à répliquer vigoureusement. Il n'a jamais caché ses sympathies prosionistes. "J'ai puisé dans ma mémoire car j'ai vécu en 1967 une expérience pour moi très importante dans un kibboutz israélien. J'avais alors vingt ans...La guerre des Six Jours éclata. C'était la survie d'Israël qui était en jeu", précise-t-il.

Chose certaine, l'une des finalités majeures de son film est de faire sentir aux spectateurs la singularité du destin d'Israël, le lien indéfectible et plusieurs fois millénaire qui unit le peuple juif à sa terre ancestrale ainsi que la lutte perpétuelle menée depuis plus de quatre décennies par cet Etat afin d' assurer son existence.

Ce film prendra l'affiche au cinéma Berri à partir du 25 octobre. Pour de plus amples renseignements veuillez contacter le 934-0771.

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Travel

Basel museum astonishes

By
BARBARA KINGSTONE

BASEL —
It was one of those rare sunny and very hot days. Days like this one are totally unexpected in Basel, Switzerland. The sort of day where even the natives make comments about the heat.

Cafes are filled with the Sunday crowd sipping their cold drinks perhaps for more energetic Swiss-oriented activities.

After the Swiss Air flight and the easy train trip, I arrived outside the Basel station from Zurich Airport and was met by my guide for the day. She was, unquestionably very knowledgeable, but didn't seem to notice the high temperatures.

She insisted on the steep walk through a maze of wonderful roads and alleys as she proudly showed off the hidden back streets. She was also the only Jewish guide from the tourist office. And since my purpose was one that concerned Judaism, the choice was perfect. I had, after all, returned specifically to see the only Jewish Museum in Switzerland.

Many know that this enchanting city was the venue of the First Zionist Congress held in 1897 in the concert hall of the Stadt-Casino. In fact, one could say Basel is the city of the official birth place of Israel. It was here that Theodor Herzl said, "In Basel, I have founded the Jewish State."

Basel has even named one of its streets after this pioneer.

The short walkway to the museum is definitely without grandeur. Just beyond the sliding glass door is a smallish courtyard surrounded by a white stucco building. However, the eye is immediately drawn to the large tombstones with their Hebrew lettering hanging from the outer walls. They date back to 1231 and all have been well-preserved by a strange happenstance. They were used as building stones, and therefore not exposed to the various weather changes and elements.

One of the other curiosities is that these stones were for the wives and daughters of rabbis. The theory being that other Jews weren't able to afford anything other than wood which is perishable over time.

So much for the outside. Founded in 1966, this museum is an astonishing feat to see. The collection within the walls of this building is quite formidable.

As you enter the two-room area, there's a small table with literature, pictures, postcards and a donation box. Souvenirs for sale like any other public building.

The same small woman whom I saw there a year ago was again in attendance. She and my guide both proudly held forth about the amazing objects encased behind glass cases.

The first room has a collection referring to different festivals. There's a utensil for the koshering of meat, a plate and ewers from 1550 to 1200 BCE, coins from Jewish kings of Judea.

One of the more unusual is a "brit" cushion and a book written in Hebrew and Latin with the names of the newborn males. These from the 18th Century

Then there's a Torah from the 18th Century and a variety of Torah pointers from the 18th and 19th Century. A silk crown for the Torah and a Chanukah lamp are more predictable fare. But one of the most unusual were two rare etrog containers. These supposedly were made to preserve the fruit so that it wouldn't rot or wither on the vine.

The University of Basel has a close association with the museum and has loaned them a 15th Century leather Torah brought from Cairo. Also on loan are letters from 1795 stating that Jews were to have the same rights as the French.

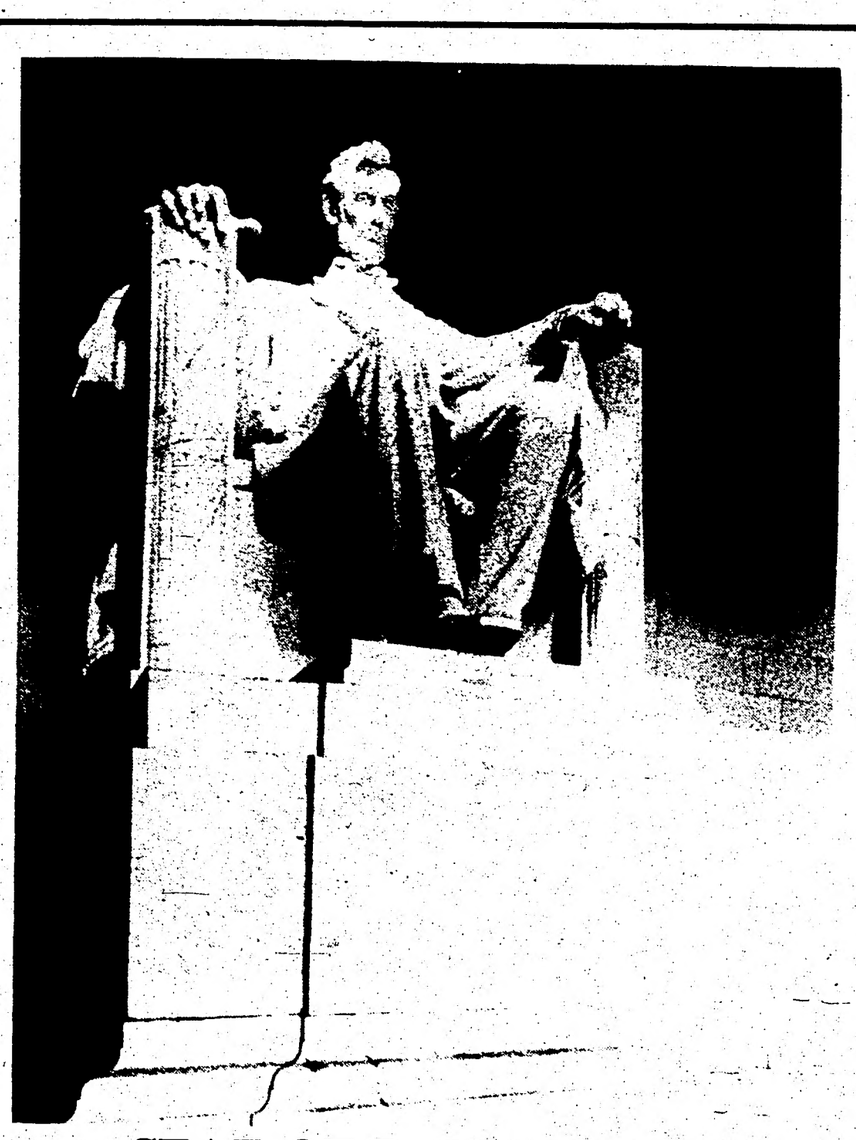
The centre of the room is occupied by a 19th Century chupah which is still loaned out to Jewish couples who want to be married under the ancient canopy. Also on display are marriage contracts, elaborate and hand written, often adorned and kept behind the glass cases for both safety and posterity.

One of the reasons for the musuem comes in the form of a framed picture at the end of the room of all the men and women who attended the first congress when Herzl had his "dream."

This small, unprepossessing building has about 4,000 visitors annually from all over the world who come to see part of the Jewish heritage and this remarkable exhibit. "Many are non-Jews," my guide tells me. Another fact, she says, is "a great percentage come from Germany."

There's little question in my mind that this was one of the most interesting Sundays I've spent in years.

If you're in Basel, take time to see this Jewish Museum at Kornhausegasse, No. 8, but check the days and hours. There are regular viewing days on Wednesdays and Sundays, or by request.



SEAT OF DEMOCRACY
Daniel Chester Smith's 19-foot-high statue of Abraham Lincoln took seven years to complete. The sculpture is constructed of 20 blocks so perfectly interlocked it appears to be one huge monolith. [Photo courtesy of the Washington Convention & Visitors Association]

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Les prévisions du Rabbin Y. Azran, le sous-ministre

ELIAS LEVY

MONTREAL — La congrégation Petah Tikvah de ville Saint-Laurent accueillait le 29 septembre dernier dans le cadre d'un brunch-conférence, le rabbin Yossef Azran, ministre délégué aux finances dans l'actuel gouvernement israélien.

Une centaine de personnes étaient présentes à cet événement organisé par le comité "Israël sur la carte" du Comité Canada-Israël- Région du Québec, la Fédération Séphardie Canadienne et le groupe Tikva de la Communauté sépharade de ville Saint-Laurent.

D'entrée de jeu, le ministre Azran rappela à l'auditoire que l'aliya massive de plusieurs centaines de milliers de nouveaux immigrants est un authentique miracle et une chance inouïe pour l'Etat d'Israël.

"Leur intégration ne sera pas une sinécure. Israël est actuellement confronté à de redoutables défis, notamment au chapitre économique, qu'il pourra difficilement surmonter tout seul. Nous comptons, plus que jamais, sur l'appui inconditionnel et concret des communautés juives de la diaspora", déclara celui qui assume aussi les fonctions de grand rabbin de Rishon Le Tsion.

Ce dernier est convaincu que l'aliya des Juifs d'URSS constitue un grand atout pour l'économie israélienne , susceptible de consolider de manière notoire le potentiel en matière grise du pays.

"D'après des etudes exhaustives réalisées par mon ministère et celui de l'absorption, 120 000 nouveaux ingénieurs et architectes, 60 000 scientifiques et médecins, 220 000 techniciens spécialisés, sont arrivés au pays au cours des dix-huit derniers mois. Le potentiel économique de cette importante masse humaine a été évalué aux alentours de 40 milliards de dollars US", précise-t-il.

Afin de pouvoir intégrer ces milliers de nouveaux arrivants, il est impératif que l'Etat d'Israël crée d'ici les cinq prochaines années, environ 540 000 nouveaux emplois, notamment dans les secteurs de pointe et de haute technologie.

"Il s'agit d'un grand défi, mais nous n'avons pas le choix. Si nous ne sommes pas en mesure d'offrir un travail à ces immigrants, l'amertume et le désespoir prendront le devant. Ces nouveaux olims se décourageront et voudront quitter le pays. Une telle situation serait alors catastrophique pour nous", soutient-il.

Au cours de la dernière année, son ministère a adopté toute une série de mesures fiscales et a assoupli certaines législations, percues comme trop coercitives, afin d'inciter les investisseurs étrangers à mettre en branle des projets de financement dans des secteurs économiques clés et à participer activement à la mise sur pied de joint ventures avec des sociétés israéliennes.

S'il est vrai que les taux de fiscalité actuellement en vigueur grèvent substantiellement les budgets d'opération des compagnies israéliennes, les investisseurs étrangers sont, selon lui, beaucoup plus avantagés dans la mesure où ils bénéficient d'incitatifs fiscaux fort alléchants.

En effet, les compagnies locales doivent verser annuellement au trésor de l'Etat à peu près 42 pour cent de leurs bénéfices, "mais dans le cas des investissements étrangers, ce pourcentage ne dépasse pas en principe 25 pour cent et 10 pour cent dans le cas des fonds d'investissement".

Ce sont ces priorités économiques pressantes, qui contraignent le gouvernement de Jérusalem à exhorter l'administration Bush à lui assurer des garanties bancaires afin de pouvoir contracter sur les marchés financiers internationaux des prêts de l'ordre de 10 milliards de dollars US.

"Si les Américains ne nous accordent pas ces garanties, ces emprunts sur les marchés internationaux devront se faire à des taux d'intérêt exorbitants de l'ordre de 12 pour cent. A ce taux là, c'est notre fardeau budgétaire qui risque de s'alourdir davantage. Ces garanties nous permettront d'obtenir cet argent à des taux privilégiés de l'ordre de 6 pour cent. Israël est solvable, nous avons toujours honoré scrupuleusement toutes nos dettes", affirme-t-il.

Il souhaite ardemment que son gouvernement parvienne le plus rapidement possible à un compromis avec Washington à ce sujet. Le temps presse car, selon lui, les demandes excessives de capitaux, émanant essentiellement des pays de l'Est, qui amorcent leur phase de reconstruction, engendrent un tarissement des fonds disponibles sur les marchés financiers internationaux. Cette situation se traduit par une hausse du loyer de l'argent.

En ce qui à trait aux perspectives de paix dans la région, le rabbin Azran affiche à ce sujet un certain scepticisme, persuadé que "si les pays arabes veulent vraiment dialoguer avec nous, ils devraient commencer par entreprendre une série d'initiatives susceptibles d'atténuer notre méfiance à leur égard. La première devant être la levée d'un embargo économique qui cause depuis plusieurs décennies des torts considérables à notre économie".

WOMEN'S PARLOR MEETING

Essie Schubert (centre), associate chairman of Women's Division combined Jewish Appeal (CJA) 1991 campaign, recently hosted a program which featured speakers John Fishel, executive director of Allied Jewish Community Services (AJCS); Danyael Cantor, campaign director of Combined Jewish Appeal (CJA) and Ala Brosh (left), executive director of the Jewish Agency Transmigration Station for Soviet Olim en route from Russia to Israel, via Budapest. The meeting was part of an ongoing series of Parlor Meetings offered by Women's Divison on issues and concerns facing the Montreal Jewish community. Ruth Ballon has organized the meetings, Joyce Tanner (right) is chairman of the Women's Divison CJA 1991 campaign, and Sol Polachek is the general chairman of the campaign.

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The Canadian Jewish news

Organizations and People

around the town

By
Janice Arnold

JEWISH EDUCATION

Nachum Wilchesky, former educational director of Jewish People's and Peretz Schools, will speak on The History of Jewish Education in Montreal at a meeting of the Jewish Historical Society, Oct. 17 at 2 p.m. in the YM-YWHA Kellert Hall. For information, call **Allan Raymond**, 489-8741.

CHARNEY RETROSPECTIVE

A retrospective exhibition of the work of Montreal artist/architect **Melvin Charney** is being presented at the Canadian Centre for Architecture until Jan. 12.

Entitled Parables and Other Allegories: The Work of Melvin Charney 1975-1990, the display assembles material from various public and private collections and for the first time provides an opportunity to view together works which have been exhibited separately at art galleries and major museums around the world.

Curated by architect and urbanist **Alessandra Latour**, the exhibition comprises approximately 100 drawings, including many large-scale sketches, photographs and three large constructions. It is accompanied by an illustrated publication in separate French and English editions, which includes an interview with Charney by CCA founder **Phyllis Lambert**.

Charney has "always worked on the cutting edge between art and architecture, stimulating philosophical and theoretical discussion on the city, its history and its architecture," according to a CCA press release.

CANCER HOTLINE

Rona Small is the driving force behind a free telephone support service for cancer patients, called Tele-Cancer Hotline. The volunteer program was founded in the United States by **Richard Block** of the tax return preparation firm in Kansas City, Mo. Small heads the hotline's English service in Montreal.

Tele-Cancer is sponsored by the Fondation Quebecoise du Cancer. It's number is 522-6237.

"Sometimes it helps to talk to someone when you have just had a diagnosis of cancer," said Small, a qualified social worker. They may speak anonymously to volunteers who have, or had, cancer. Callers are matched as closely as possible with a volunteer of a similar background. (A young rabbi is among the volunteers.) Volunteers also offer referral to other services.

They offer no medical advice or opinions, but are versed in the art of listening.

Relatives of cancer patients are also welcome to call.

BOWL-A-THON

A bowl-a-thon will be held by the Laurentian region of the B'nai B'rith Youth Organization on Oct. 27, from 10 a.m-2 p.m., at Laurentian Lanes in St. Laurent. Proceeds will go toward BBYO programs in Montreal.

Persons are sought to bowl or to sponsor bowlers. Sponsor sheets are available by calling 733-8221.

HEALTH MINISTER

Quebec Health and Social Services minister **Marc-Yvan Cote** will be the keynote speaker at the dedication and annual meeting of Mount Sinai Hospital, 5690 Cavendish Blvd., Cote St. Luc, Oct. 20 at 3 p.m.

The hospital, specializing in short-term respiratory care, long-term care and palliative care, moved late last year from Ste. Agathe des Monts.

DALSE MEETING

The Dalse Welfare Club will celebrate its 63rd year of service to the community at Beth-El Congregation, Oct. 20 at 5:30 p.m.

SENIORS CLUB

The Gevurah Club of the Golden Age Association will meet at 9 a.m. Oct. 22 in the library room of the Young Israel of Chomedey for conversational French lessons.

At 12:30 p.m., it will meet again for line and ballroom dancing, followed by a short walk to the Hillcrest Community Centre, where Alliance Quebec will host an event in honor of Senior Citizens' Week. Refreshments will be served.

POST-GULF

Alex Morrison, executive director of the Canadian Institute of Strategic Studies, will be the guest speaker at a State of Israel Bonds breakfast, Oct. 20 at Temple Emanu-El-Beth Sholom at 9:30 a.m. The event is organized by the Montreal New Leadership Division.

His topic will be War and Peace in the Middle East After the Gulf Conflict. The documentary film *Strategic Equation*, narrated by **Chaim Topol**, which takes an aerial view of the strategic importance of the West Bank to Israel's defence, will also be shown.

[Cont'd. on page 25]

Bernice Clenman meets Drs. Elliot Alper (left) and Martin Poleski.

BOWEL DISEASE

A panel discussion on inflammatory bowel disease will be held at Congregation Shaar Hashomayim, under the sponsorship of the Canadian Shaare Zedek Hospital Foundation, Oct. 29 at 8 p.m.

Panelists will be **Dr. Elliot Alpert**, physician-in-chief of the Jewish General Hospital; **Dr. Philip Gordon**, JGH director of colon and rectal surgery; and **Dr. Martin Poleski**, a JGH senior physician.

They will look at who gets IBD and how it is treated.

The event is chaired by **Bernice Clenman**. For information, call 486-7301.

Montreal Na'amat president Ora Stolovitz (left) greets Russian group members Evgenia Bogoeskaya, Rosa Belorusscaja and Estella Gimpelevich, who are planning an Oct. 28 concert.

RUSSIAN CONCERT

Na'amat Montreal invites members and friends to celebrate the opening of its new season with a Russian flavor concert, Oct. 28 at 7:15 p.m. at Tudor Hall in Ogilvy, 1307 St. Catherine St. W.

Featured will be **Estella Gimpelevich**, a pianist with Les Grands Ballets Canadiens, and **Evgenia Bogoeskaya**, a soloist from the Ukraine. Both are members of Na'amat's new Russian group.

The concert is entitled One Nation, One Goal, One Song. Canapes and dessert will be served. Tickets may be purchased from the Na'amat office.

1941 —— 1991

Memorial and Protest Evening

on the 50th anniversary of the slaying of the two distinguished and internationally reknownd leaders of the **Polish «Bund»** will take place on

Tuesday, October 22th, 1991.; 8 p.m.

Jewish Public Library, Joseph and Ida Berman auditorium, 5151 Cote St. Catherine Rd.

Henryk Erlich and **Victor Alter** were arrested and shot in 1941 at the infaumous Lubianki jail in Moscow on Stalins personal orders.

Participants among others will include the only remaining son of **Henryk Erlich; Dr. Victor Erlich,** professor of English and Russian comparative literature, Yale University.

Mr Israel Gonshor, will recite **Prof Arthur Lerner,** speaker
Mr Peretz Syberberg, chairman.

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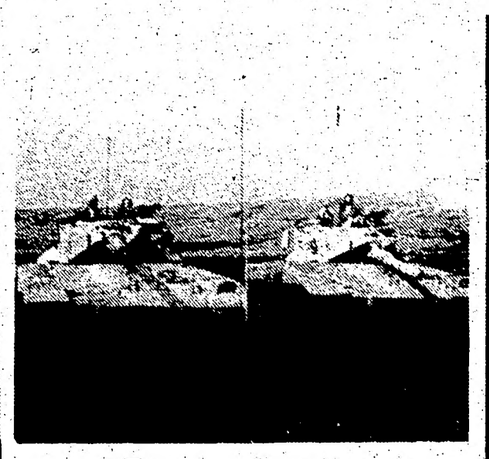

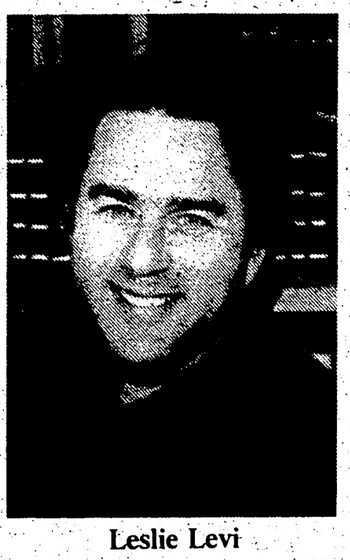

Leslie Levi

Alex Morrison, M. Sc., C.D., M.A.
Executive Director
The Canadian Institute of Strategic Studies
Will speak on
"War and Peace in the Middle East after the Gulf Conflict"
At
Temple Emanu-el Beth Shalom
4100 Sherbrooke Street West
Westmount
On
Sunday, October 20, 1991 - 9:30 a.m.

The internationally acclaimed documentary called "STRATEGIC BALANCE" narrated by Topol on Israel's geostrategic dilemma will be shown.

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Organizations and People

around the town

[Cont'd from page 24]

Morrison is a former military officer and diplomat. He was a regular expert on CBC television during the Gulf conflict.

VETERANS VOTE

Nominations for the executive of the Brig. Frederick Kisch branch of the Royal Canadian Legion will be held at a meeting Oct. 22 at 7500 Mackle Rd., Cote St. Luc at 8:30 p.m.

BOUTIQUE FAIR

Tifereth Beth David Jerusalem synagogue will hold a boutique fair Oct. 20 at 1 p.m., featuring clothes, jewelry, giftware, household items and Judaica. There also will be raffles and door prizes. For tickets, call Elaine, 485-7072.

LABOR LEADERS

Martyred Jewish labor leaders Henryk Erlich and Victor Alter will be remembered at an evening at the Jewish Public Library auditorium, Oct. 22 at 8 p.m., organized by the Erlich-Alter branch of the Workmen's Circle and the Montreal Bund organization.

Erlich, a lawyer, and Alter, an engineer and Warsaw city councillor, were leaders of the Jewish labor movement in Poland. They were slain, under orders from Stalin, 50 years ago in the midst of World War II.

The keynote speaker will be Erlich's only surviving son, **Victor Erlich**, a professor of English and Russian literature at Yale University.

TENANTS' ADVOCATE

Tenants' rights activist and former city councillor **Arnold Bennett** will be the speaker at a meeting of the Creative Social Centre, Oct. 21 at 1:30 p.m. at Congregation Chevra Kadisha-B'nai Jacob.

HEPBURN REVIEW

Actress **Katherine Hepburn's** autobiography *Me* will be reviewed by member **Maria Tuimman** at a meeting of the DDO Seniors of the Golden Age Association, Oct. 23 at 1 p.m. at Congregation Beth Tikvah.

SEPHARDIC HERITAGE

The novel *1492*: The Life and Times of Juan Cabezon of Castille by **Homero Aridjis** will be reviewed by **Helen Bassel** head of technical services, in the Jewish Public Library auditorium, Oct. 24 at noon.

The theme of the book review series this year is Our Sephardic Heritage, in commemoration of the 500th anniversary of the expulsion of the Jews from Spain.

PARKINSON'S DISEASE

Dr. Ned Better, a former surgeon at the Jewish General Hospital who has suffered from Parkinson's disease for 15 years, and his wife Helen will speak at the Oct. 21 support group meeting of the Parkinson Foundation of Montreal. The meeting will be held at the Constance Lethbridge Centre, 7005 de Maisonneuve Blvd. W. at 7:30 p.m.

The Betters will speak about coping with this progressive neurological disorder. Dr. Better, 65, continues to practise medicine doing part-time admission exams, but concedes that Parkinson's has had a huge impact on his life and that of his wife, who is a part-time nurse at the JGH.

"You could say I can look at Parkinson's both from the perspective of a patient and that of a doctor. Helen also can look at this from a perspective both inside and outside the medical establishment. This has given us a special understanding of the problem."

The JGH recently received a $10,000 grant from the Parkinson Foundation of Canada to open a movement disorders clinic, which will treat persons with Parkinson's and other diseases.

Rabbi Irving Greenberg

JEWISH SCHOLAR

Rabbi Irving Greenberg, president and co-founder of the National Jewish Centre for Learning and Leadership, will address leaders of the Montreal Jewish community at a private cocktail reception Oct. 23, sponsored by Combined Jewish Appeal.

A minimum donation of $365 to the 1991 campaign is required to attend this event. An ordained Orthodox rabbi who holds a PhD from Harvard University, Rabbi Greenberg will explore the issues of community cohesion. CLAL has been in the forefront of dialogue within the Jewish community, aimed at overcoming religious polarization and other divisive factors.

MANDATE LAW

Lawyer **Ian Solloway** will talk about Quebec's new mandate and public law at the Oct. 20 Men's Club breakfast at Shaare Zion Congregation at 9:15 a.m.

CHOMEDEY SENIORS

The Chomedey Seniors Club will meet Oct. 24 at 1 p.m. at the Hillcrest Community Centre, Room 7. The guest speaker will be **Louise Flynn** of the Chomedey CLSC Norman Bethune. Refreshments will be served.

LOW-FAT EATING

Diet consultant **Jacqueline Margolese** will speak on Low-Fat Hearty Eating at a luncheon of the Congregation Shaar Hashomayim Leisure Institute, Oct. 20 at 12:30 p.m. She is the author of *Eat Heart-y*, a low-fat cookbook.

CURRENT AFFAIRS

A discussion of current affairs will be given by **David Ship** of the Golden Age Association at the Oct. 20 breakfast club forum at Congregation Shomrim Laboker-Beth Yehudah-Shaare Tefillah. Services are at 8:30 a.m., breakfast at 9 a.m.

BRIDGE BENEFIT

Temple Emanu-El-Beth Sholom will hold a bridge game Oct. 27 in support of the Leo Baeck Educational Centre in Haifa. The program will begin at noon with a dessert luncheon.

Proceeds will go toward scholarships for Russian olim at the centre. Over 500 Soviet students were absorbed into its elementary and high schools and ulpanim last year, said organizer **Eva Gruenwald**.

"Almost 100 per cent of the proceeds will go to the centre and a tax receipt will be issued," she said.

For tickets, phone the temple, 937-3575, or Gruenwald, 482-2005.

JAZZ IT UP

A night at the Biddle's jazz club is scheduled by Club 30 Something, the YM-YWHA singles group, for Oct. 20 at 7 p.m. Biddle's is located at 2060 Aylmer St. Jeans are not permitted.

BONANZA BAZAAR

B'nai Brith Women of Montreal will hold its annual Bonanza Bazaar Oct. 20, from 10 a.m.-6 p.m., at Shadd Academy at the corner of Van Horne and Victoria Avenues. Great bargains are promised on new and nearly new clothing, toys, yard goods and housewares. A raffle will be drawn at 5:30 p.m.

Proceeds will go to the organization's many community service projects.

WOMEN'S STATUS

The chairman of the WIZO Federation in Israel, **Helena Glaser**, will speak at Montreal Hadassah-WIZO's opening council and membership meeting, Oct. 17 at 1:30 p.m. at Shaare Zedek Congregation.

Born in Romania, Glaser has been a volunteer with WIZO since 1973. Since 1984, she has been a member of the World WIZO executive.

For reservations, call 933-8461.

[Cont'd. on page 26]

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Organizations and People

around the town

[Cont'd from page 25]

RADIO'S SINCLAIR

Gord Sinclair, director of public affairs at radio station CJAD, will be the speaker at a meeting of the Beth Ora Seniors, Oct. 22 at 2 p.m. at Congregation Beth Ora. He will give an insider's view of A Gord Sinclair Editorial.

MAIDEL WRITER

Barbara Lebow, writer of the play *A Shayna Maidel*, now on at the Centaur Theatre, will be the guest on *The Jewish Digest* Oct. 19 at 8:30 a.m. on Radio Centre-Ville.

LEADERSHIP PROGRAM

A leadership training program for women, aimed at increasing their involvement in the Jewish community, will run from October to next April, under the auspices of Women's Federation of Allied Jewish Community Services.

Kadima, as it is known, consists of bi-weekly seminars and workshops, dealing with communication skills, public speaking, the role of women in the community and leadership traits.

This year, Kadima is expanding to Sephardi women, under a program chaired by **Danny Dahan** and **Dina Azeubs**. The program is held at Cummings House and on the West Island. For information, call WF, 345-2622.

Bob Simon

BOB SIMON HERE

Bob Simon, the television reporter held captive in Iraq during the Gulf War, will be the guest speaker at a meeting for Combined Jewish Appeal leaders on Oct. 17.

As a CBS News foreign correspondent, Simon has reported from around the world. He is currently attached to CBS's Tel Aviv bureau. His topic will be Mideast Update — From the Gulf War to the Present...A Personal Story.

A minimum contribution of $500 is required to attend. For further information, call 345-2600.

LEARNING INSTITUTE

Registration for the fall session of the Institute of Learning for Jewish Women will be held Oct. 22 at Cummings House, from noon to 2 p.m. and from 5-7 p.m. There will also be information/orientation meetings held the same day at 12:30 and 6 p.m. Classes begin Nov. 4.

The institute, chaired by **Nancy Weiss** and organized by Women's Federation of Allied Jewish Community Services, is intended to provide women leaders in the community with educational programs of interest.

The two courses offered this session are: Leaders are Made...Not Born with **Vivianne Silver** and Prophetess, Princess and Power with **Barbara Freedman**.

For information, phone 345-2622.

HELPING HUNGRY

Mazon Canada, a Jewish organization working to alleviate hunger in this country, will hold a dessert lunch and bridge game Oct. 21 at Temple Emanu-El-Beth Sholom at 12:30 p.m. For tickets, call 482-6783.

ON AIR

Stan Asher will review Hitler's War by **Edwin P. Hoyt**, *A Remnant* by **Jacob Barosh** and *The Einsatzgruppen Reports*, an edited volume, on radio station CKUT 90.3FM, Oct. 24 at 6:30 p.m.

DAY SCHOOLS

Joe Rabinovitch, executive director of the Association of Jewish Day Schools, will be the next speaker in the series Jews in Quebec: Past, Present, Future at Congregation Beth-El. This session will be held Oct. 23 at 8 p.m.

REFORM JUDAISM

An Update of Reform Judaism will be given at the Orthodox Congregation Chevra Kadisha-B'nai Jacob at its Oct. 20 Brotherhood breakfast forum at 9 a.m. The speaker will be **Lawrence Kaplan**, a Jewish studies professor at McGill University and an ordained rabbi.

The series will continue with examinations of the Conservative and Orthodox streams.

The congregation is also planning a trip to the Montreal Museum of Fine Arts to view the exhibition The Twenties: The Age of the Metropolis, Oct. 26 at 7 p.m. For reservations, phone 482-3366.

OLIM ABSORPTION

Knesset member **Michael Kleiner**, chairman of the Israeli government's aliyah and absorption committee, will speak at Beth Israel-Beth Aaron Congregation, Oct. 22 at 8 p.m. His talk is headed Absorption of Immigrants: Israel's Greatest Challenge.

SINGER EVENING

A trilingual evening of Memories of Isaac Bashevis Singer will be held at the Saidye Bronfman Centre Theatre Oct. 21 at 8 p.m. Participants will include **Dora Wasserman**, **Maurice Podbrey**, **Pierre Anctil** and **Gratien Gelinas**.

ON TV

Universite du Quebec a Montreal professor **Julien Bauer** discusses his new book *Les Partis Religieux en Israel* on *Chai Montreal* this week.

Other guests on the cable television show are **Stuart Steinberg**, a Montrealer who made aliyah involved in a support program for Canadian immigrants; Ariel Mayor **Ron Nachman**; **Shmuel Azarakh**, director of the Soviet Jewry Forum in Israel; **Bruno Wenske**, director of the Carmel Scandinavian Seamen's Church; and **Tom Inge Haaland**, a Norwegian tour guide in Israel.

Chai Montreal is seen on channel 24 on both CF Cable TV and Videotron.

NEWSPAPER REPORTER

Gazette reporter **Elizabeth Thompson** will speak on the topic Private Lives, Public Knowledge at a meeting of 60 Plus, Oct. 23 at Shaare Zedek Congregation at 2 p.m.

FUR FOLLIES

The Auxiliary of the Jewish General Hospital will hold its annual fundraising sale of "gently worn" furs, collectibles and other items on Oct. 22 and 23, from 9:30 a.m.-4:30 p.m. Fur Follies Plus will be held in the Pavilion A Auditorium. For information, call 340-8216.

KABBALAH

A Shabbaton on Kabbalah, called The Mystical Dimension, will be held Oct. 18-19 at the Tifereth Beth David Jerusalem Synagogue and is co-sponsored by Hillel.

The speakers will be McGill medical professor **Yakov Brawer**, TBDJ's **Rabbi Joshua Shmidman** and **Rabbi Yakov Travis** of Hillel. Sessions will be held Oct. 18 at 5:30 p.m. and Oct. 19 at 7 p.m.

Price includes three meals and home hospitality. For registration, call 845-9171.

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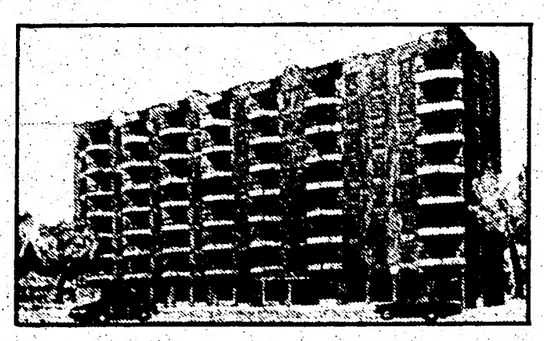

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Organizations and People

about ourselves

Alan Rose, executive vice-president of Canadian Jewish Congress, was recently presented with the Distinguished Service Award for Professional Excellence in a ceremony at CJC headquarters. The presentation was made by **Leon Ouaknine**, executive director of Jewish Family Services.

• • •

Phyllis Mintz is having an exhibition of her watercolor paintings at l'Outre-Mer restaurant, 5828 Sherbrooke St. W., until Nov. 5. The paintings are of Hampstead, NDG and Montreal balcony street scenes.

• • •

Muriel Gold was back at the Saidye Bronfman Centre recently for the official launching of her book *The Fictional Family*, a guide to using theatre techniques for drama teachers, group leaders, social workers, educators, psychologists and others who use role-playing in counselling.

Gold was artistic director of the SBC Theatre from 1972-80, where she produced over 100 theatrical events. After freelancing in TV and radio, she began teaching acting at McGill University in 1986. She has also taught the use of drama in education at Concordia University, where she is currently a PhD candidate in theatre.

• • •

Daniel Elkin, principal of the afternoon school of Congregation Shaar Hashomayim, has received rabbinical ordination from the Torah Centre of Montreal.

• • •

Soprano **Judith Lechter** has returned from a series of concert tours in Australia where she performed Yiddish and Hebrew art songs.

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Researchers study the links between sugar, colon cancer

By JANICE ARNOLD

MONTREAL —

A possible link between sugar and the development of colon cancer is being examined by researchers at the Ontario Cancer Institute.

Feeding cooked sugar, or caramel, to mice and rats was found to increase the growth of microadenoma, or small benign tumors, in their large bowel. Adenoma is a type of polyp that may develop into cancer.

Dr. Robert Bruce, a senior scientist at the institute, said one chemical called 5-hydroxymethyl-2-fuaraldehyde appears to be responsible for this growth. "This compound is made when sugar is heated to a pale yellow color and the sugar forms a stringy syrup," he said at a recent seminar at the Jewish General Hospital on the causes and prevention of colon cancer.

Cooked or uncooked household sugar, or sucrose, was found to promote cell growth, but not polyps, in the colon of laboratory animals. Other sugars, such as glucose, fructose or starch, did not have this effect, he added.

Sucrose also appears to make the colon more sensitive to known carcinogens, he said.

He had more startling news. Cooked protein also promotes the growth of microadenoma in animals when it is heated to a golden brown color.

"It is not known yet whether this is a consequence of the formation of some new compound or of the reduced digestibility of the protein and the increased fermentation of protein-like material in the colon."

Bruce said it is not known whether the agents that increase the growth of microadenoma in rats and mice have a similar effect on humans. "If they do, we may have to rethink our dietary recommendations and perhaps even our own diets."

The incidence of colorectal cancer has been declining in the United States since 1985 apparently because people are eating less saturated fat, as well as earlier detection and removal of precancerous polyps, an American expert said.

Dr. Peter Greenwald, director of the Division of Cancer Prevention and Control of the National Cancer Institute in Bethesda, Md., said this decline reverses a trend of rising colorectal cancer from 1950-85.

"Dietary saturated fat increases colorectal cancer risk, while dietary fiber reduces risk," he said. Greenwald is also concerned with compounds that may form when meat is cooked at high temperatures.

Heredity plays key role

The National Cancer Institute is now conducting clinical trials on colorectal cancer prevention, testing calcium carbonate, beta carotene and other less common substances' role in the inhibition of the disease.

Researchers are studying phytochemicals in fruits and vegetables and how they may prevent cancer, too.

"Current evidence is adequate to suggest interim guidelines while research continue," Greenwald said. "The National Cancer Institute recommends a varied diet rich in vegetables, fruits and dietary fiber, reduction of fat to 30 percent or less of calories, and avoidance of obesity."

Colorectal cancer is the second most common cause of cancer death.

Heredity is a strong determinant in some such cancers. Colorectal tumors appear to result from accumulated genetic alterations, or mutations, in both the genes that transform a cell into cancer and those that suppress it, said Dr. Eric Fearon of the Johns Hopkins University School of Medicine in Baltimore.

The discovery of these inherited genetic traits, predisposing a person to colorectal cancer, "should prove enormously useful for counselling families at risk," he said.

Persons in such families who are found not to carry the defective gene will be spared anxiety and frequent colonoscopic exams. Those who do possess the gene may be put on chemopreventive regimens before any symptoms of disease appear, he said.

In addition, the identification of genetic alterations suggests that the detection of early-stage colorectal tumors may be possible. This may be accomplished by identifying the (bad) mutant oncogene or (good) tumor suppressor gene traces shed into the feces or blood, or antibodies made by the body to fight the mutant gene products.

The findings also open the door to possible new types of chemotherapy, Fearon said.

Persons with a hereditary tendency to develop polyps in the colon, known as familial adenomatous polyposis, have a virtually 100 percent lifetime risk of colorectal cancer, said Dr. Henry Lynch of the Creighton University School of Medicine in Omaha, Neb. Moreoever, they have a greater chance of cancer of other sites such as the thyroid, brain and abdomen.

In other types of hereditary colon cancer, polyps are not present and patients lack markers of genetic susceptibility.

Hereditary colorectal cancer is more common than has been thought, said Lynch, and may account for at least 10 percent of all colorectal cancers.

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Maurice Podrey, playing the patriarch Mordechai, and Karen Bernstein, in the role of his survivor daughter, Lusia, appear in a scene from A Shayna Maidel, on at the Centaur Theatre until Oct. 27. [Lagado photo]

Survivor's story grips audience

arts scene

By HEATHER SOLOMON

MONTREAL —

It's a year after World War II ended. A young woman has just found independence from her totalitarian father and the relatives who had taken them in as "greener" years earlier when she was only four years old.

Then a letter arrives from the other sister who had been left behind in Poland, swept into the horrid tidal wave of the Holocaust.

Suddenly the young woman's independence is dampened by this stranger's arrival from Europe, her relationship with her father thrown into flux and her easy American lifestyle rendered with guilt as old memories and new realities rush in upon her. So begins Barbara Lebow's A Shayna Maidel, on at the Centaur Theatre until Oct. 27.

It's a drama that takes hold of the audience's collective heart and wrenches it without relief. It's a play that every Jew with or without survivor-relatives should see, one that finally focuses on those who live in safety but have been left a legacy of terrible sadness and guilt for having been spared.

Survivors will recognize emotional truths, too, and the difficulty of sharing their experiences. But playwright Lebow shares it all, putting every hurting memory into one play, leaving no emotional stone unturned in citing instances of death, separation, families torn apart, and the final pain of an immigrant in an alien North America.

Lebow smoothly incorporates fantasy and memory scenes that have immediate impact, as ghosts from the past directly interact with the main characters, making crisp entrances and exits. It's as though they abide just in the other room. The ghosts are in the rooms of our memories; the mama who made home such a sweet place, the best friend left behind.

Memory scenes

Karen Bernstein as the new arrival Lusia is superb, not only for her ability to change from accented English, to Yiddish, then to unaccented English (when we hear the Yiddish switch to translation), but as the dual personality of a survivor: the "before" (in the memory scenes) and the "after," with glimpses of the old Lusia surfacing now and again.

Wendy Lands is fresh and touches the heart as the little-girl-lost whose carefree veneer has buried the child she was, for so long. Maurice Podbrey is a pillar of strength as the 70-year-old patriarch Mordechai whose pride almost destroyed him. As the mother, Nicola Lipman is a subtle delight, exuding the comforts of home and maternal love.

Jessalyn Gilsig is a bit excessive as the friend. So is Alex Poch-Goldin as the older sister's missing husband, guilty, at first, of overacting with physical "business" but redeeming himself later. Director Frank Wittow needs only to catch these imperfections and the play won't suffer from any distractions. Michael Eagan's set and costumes are perfection.

Playwright Lebow, who left her native New York for Atlanta 30 years ago, has returned to her own memories with this play, penned in 1984. She has been a professional playwright for 27 years and, for this play's inspiration, called upon a childhood experience welcoming European relatives into her home after the war.

"The play is about the strength of family, shattered and trying to find its way back together again. It seems everyone can identify with this," says the playwright. "One of the most powerful written responses I received was from a woman working with the Lutheran Church who found this play to be very much about her work with Cambodian refugees. It reaches beyond the Jewish community."

A Shayna Maidel, says Lebow, played for two years Off-Broadway and has been produced in more countries (including Australia and London — a Flemish translation soon opens in Belgium and Holland) than any of her other plays.

Perhaps it's because hours, days and probably months after seeing A Shayna Maidel audiences still feel raw from its indelible imprint. It's a feeling, for every Jew, that really never goes away.

Dance and theatre on tap for SBC

MONTREAL —

Driving Miss Daisy, a dance festival and the Yiddish production of *Les Belles Soeurs* are among the highlights of Saidye Bronfman Centre's 91-92 performing arts season.

"Come Alive at the Saidye is the signature adopted for this year. Our audiences will be able to do just that, given the range of disciplines and talent in our season line-up. We know that Montrealers appreciate all the performing arts. They demand the best. And we are presenting the best," says co-producer Joe Martek who, along with artistic director Andres Hausman, has assembled what they believe to be first-rate entertainment from Quebec, across Canada and the United States.

The centre is mounting three plays this season, beginning with *Driving Miss Daisy*, by Alfred Uhry, which closes Oct. 20. Originally produced by the Pioneer Theatre Company in Salt Lake City, Utah, the Broadway blockbuster and Academy Award-winning drama stars Herb Lovelle, Samuel Maupin and Anne Shropshire. SBC audiences will remember Lovelle's riveting performance in last season's production of *I'm Not Rappaport*.

East meets West in the second offering — Lee Blessing's *A Walk in the Woods*, a thought-provoking political drama, based on an actual event.

The third production offers a journey into the world of Canadian poet and songwriter, Leonard Cohen. Described as a "walk on the wild side" *Sincerely, A Friend* is a cabaret featuring 11 actors and musicians.

The Yiddish Theatre of the Saidye Bronfman Centre will present encore performances this fall of last season's record-breaking hits, *Ellis Island* and *Fiddler on the Roof*. The spring production will see the world Yiddish premiere of Quebec playwright Michel Tremblay's *Les Belles Soeurs*.

A special evening dedicated to the memory of Isaac Bashevis Singer, master novelist of the Yiddish world who died recently and whose stories have been the foundation of many Yiddish Theatre productions, will feature Maurice Podbrey, Gratien Gelinas, Pierre Anctil and Dora Wasserman performing works of the late playwright.

On Oct. 23, 28, Nov. 4 and 10, the SBC Art Gallery will provide the backdrop for young Jewish performers. A series of four concerts will showcase promising musicians, set within the surroundings of the gallery and the recent paintings of artist Su Schnee.

From Feb. 17 - Mar. 1, Toronto's Peggy Baker, Ballet British Columbia and Montreal's Marie Chouinard star in *Dance 92*, SBC's third annual dance festival.

The centre will present three weeks of theatre, dance, music and special events during the Family Entertainment Festival scheduled for December.

Puppet magic returns in February with the popular third annual *Puppet Festival*. All ages will be entertained by some of Quebec's best puppet companies.

Tickets for *Driving Miss Daisy*, *Eiddler on the Roof* and *Ellis Island* are now on sale, Call the box office at 739-7944 or 739-4816.

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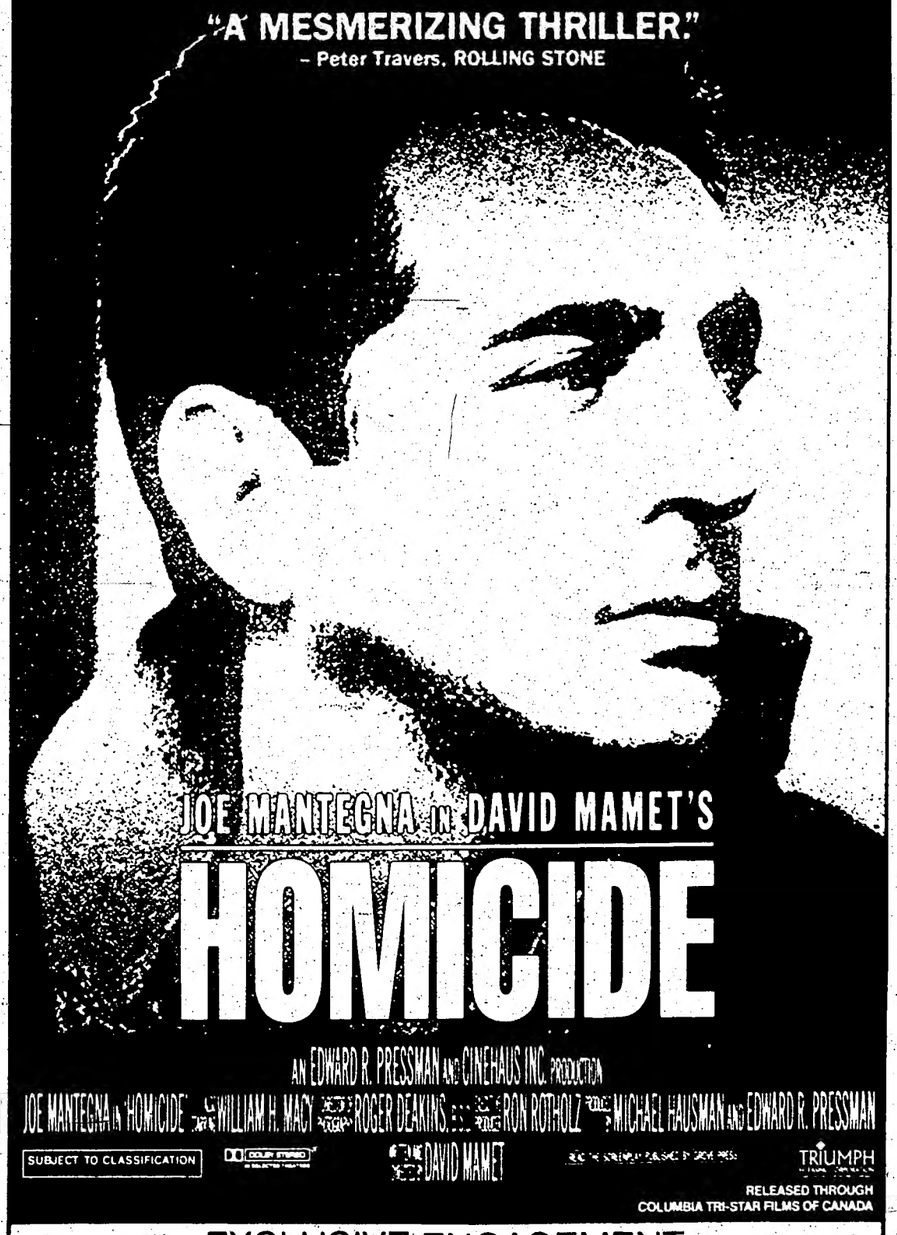

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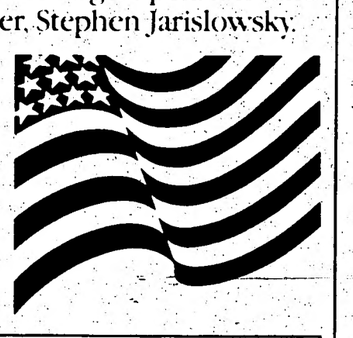

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Israel's economy on upswing

By
ELMER L. WINTER

MILWAUKEE, Wisc. —

The Jewish New Year finds Israel's economy continuing to grow at a very healthy rate — eight per cent per year, according to State Revenue director Yoram Gabbai.

Moreover, exports — a key barometer to a healthy economy — averaged 10 per cent higher in May and June than in the previous two months, according to figures just released by the Central Bureau of Statistics.

These positive developments are all the more reason why Israel's request for $10 billion in loan guarantees assumes such importance. All the elements are in place for high and sustained economic growth, provided Israel can borrow the funds to meet the humanitarian needs of thousands of new immigrants every month, and to stimulate the economy to find them jobs.

Spurred primarily by immigration from the Soviet Union and the resulting acceleration in housing construction, Israel's economy will continue to maintain an eight per cent annual growth rate for the next five years, according to economists at Bank Leumi.

Housing starts, which numbered 42,000 in 1990, are expected to double this year. According to Mark Lieberman, deputy assistant secretary-designate at the U.S. Commerce Department, Israel has entered into $500 million worth of contracts with American companies for construction of homes in Israel, mostly of the prefab variety. At the same time, however, Israel's consumer price index, which increased sharply by three per cent during July, is expected to continue its steep rise.

Industry and Trade Ministry chief scientist Yigal Ehrlich reports a 19 per cent increase in the number of applications for research and development grants submitted in the first half of 1991: there were 630 compared with 530 for the same period last year.

Finally, the Ministry of Industry and Trade predicts Israel's industrial production will grow by an average rate of six per cent per year for the next five years — higher even than the five per cent annual rate achieved during the heady years of the 1970s.

All this bodes well for a government that is committed to moving in the direction of a free economy. Jacob A. Frenkel, newly-appointed governor of the Bank of Israel, has pledged to adopt free-market reforms, accelerating the process of cancelling protective tariffs on imports, cutting government subsidies and privatizing publicly-held enterprises. These moves he believes, will pay off in the long run.

And Joseph Nitzani, managing director of the Government Companies Authority, is planning to sell nine government-owned companies in the coming year — 40 in all during the next three years — resulting in $3.5 billion in income.

Another encouraging sign is the performance of Israeli securities. Stocks traded on the Tel Aviv exchange have increased by about 60 per cent in value during the first half of 1991. The shares of the 28 Israeli companies traded in the United States have nearly doubled during this period.

Business in Israel is picking up. The world's major industrial powers have called for an end to the international Arab economic boycott against Israel. Even some Arab countries (such as Kuwait) are relaxing the enforcement of the secondary boycott, which bars trading with countries that trade with Israel. Moreover, a number of Japanese firms have announced they will now enter into economic agreements with Israeli firms; previously, Japan strictly obeyed the Arab boycott regulations against doing business with Israel.

Most importantly, Israel has developed a refreshing new attitude, cutting through bureaucratic red tape and expediting decisions, that has encouraged firms seeking to do business in Israel.

"The government had finally realized that it has no more time to waste and that it's ready to do whatever is necessary to give life to new industries that can provide work for the newcomers," said Dr. Giora Yaron, head of National Semiconductor in Israel. "I think the world is definitely going to be hearing from Israel now."

Elmer L. Winter is chairman, Committee for Economic Growth of Israel.

Bloomfield joins bank's board

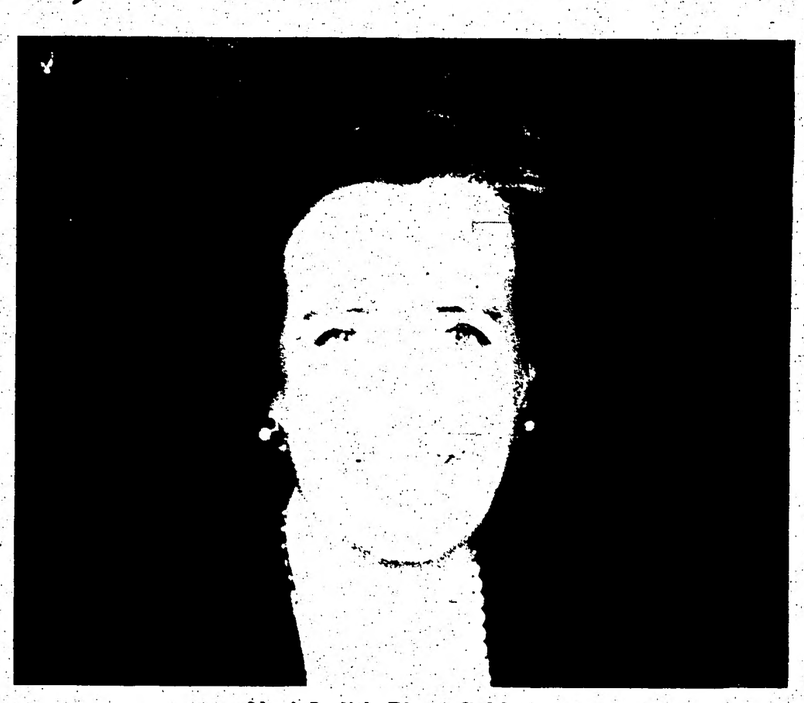
TEL AVIV —

One of the most distinguished women in Canadian Jewish life, the Montreal civic leader Neri Judith Bloomfield, has joined the board of directors of Bank Hapoalim (Canada).

Bank Hapoalim is Israel's largest financial institution with consolidated assets of more than $33 billion (U.S.), and 345 branches in Israel and 14 other countries. Its subsidiary Bank Hapoalim (Canada) operates two branches in Toronto, at First Canadian Place and Downsview, and one in Montreal, at de Maisonneuve Boulevard West.

Bloomfield, the widow of Bernard Bloomfield, is president of the Jewish National Fund of Canada, a member of the board of trustees of the Combined Jewish Appeal and a member of the board of governors of the Jewish Agency. She is president of the Lady Davis Research Institute of the Jewish General Hospital and member of the board of St. Mary's Hospital, both of Montreal.

Bloomfield served in leadership positions in almost every Canadian Jewish organization, in addition to the Montreal Opera Guild, Symphony Orchestra Committee, Cancer Research Association, Red Feather Campaign, and in fundraising for St. Francis Xavier University of Nova Scotia.



Neri Judith Bloomfield

Born in Romania, Bloomfield was educated at McGill University and Queen's College, London. Her son, Harry, is a board member of the Federal Business Development Bank.

Bloomfield Stadium, one of Israel's major sports venues, was built through a donation by her family to the Hapoel Sports Organization of the Histadrut, General Federation of Labor.

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Business Outlook

AJCS ANNUAL MEETING

Pictured at the Allied Jewish Community Services (AJCS) annual meeting are (from left, top row) Morris Maron, AJCS treasurer; and Ann Ungar, asssistant director, AJCS communications department, recipient of the Award for Professional Excellence. (Bottom row) are Dr. Maxine Sigman, immediate past president AJCS; and Harvey Wolfe, president, AJCS.

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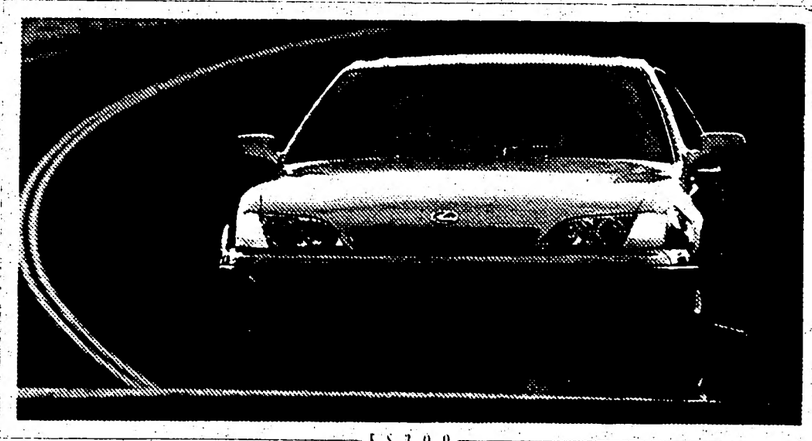

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Canadians line up to invest in CSB$

Ask anyone what they like about Canada Savings Bonds and they'll tell you — they're easy to buy and easy to sell.

"Of course, they're as safe as Canada itself with the principal and interest guaranteed by the Government of Canada — and earn a good rate of interest in the bargain," says Ted Krug, a Kitchener stockbroker who also doubles as a representative for the CSB Payroll Savings Plan.

"But above all, they're easy to buy and sell — and by far Canada's most popular investment."

He also noted that you do not have to be a Canadian citizen to buy CSBs — just a resident of Canada.

Canada Savings Bonds go on sale every fall for two or three weeks and you can buy them wherever you work on the popular Payroll Savings Plan or at banks, trust companies, credit unions and investment dealers.

They can be cashed, however, any time during the year — with no questions asked — where you bought them or at any bank, trust company, credit union or investment dealer.

This year's issue, Series 46 is on sale from Oct. 17 to Nov. 1. And as in past years, you can make arrangements to go to your bank and do all the paperwork in advance, starting Oct. 17, and avoid the crowd around Nov. 1.

"Being able to cash your bonds on any business day — without penalty — is a tremendous advantage for investors, and best still, it can be done without sacrificing the slightest drop of security," says Krug.

In fact, if your bonds are ever lost or stolen, just notify the Bank of Canada in Ottawa and they'll set the wheels in motion to have them replaced.

"This way you're not locked in the way you are with many other types of investment.

"You always win with CSBs — no matter what happens in the market place. If rates go down, as they have this past year, your rate is guaranteed for a full year. And if rates go up — this is what happened during 1989 and 1990, rates are usually raised to keep them competitive.

"When you add up safety, instant cashability and this kind of rate flexibility, it's easy to see why people regard Canada Savings Bonds as a win-win situation."

Krug also noted that Series 39, issued in 1984, comes due this Nov. 1 and that investors should cash any of these bonds in. After Nov. 1, Series 39 bonds will no longer earn interest.

A $100 Compound Interest Bond of this series will be worth $192.74 at maturity.

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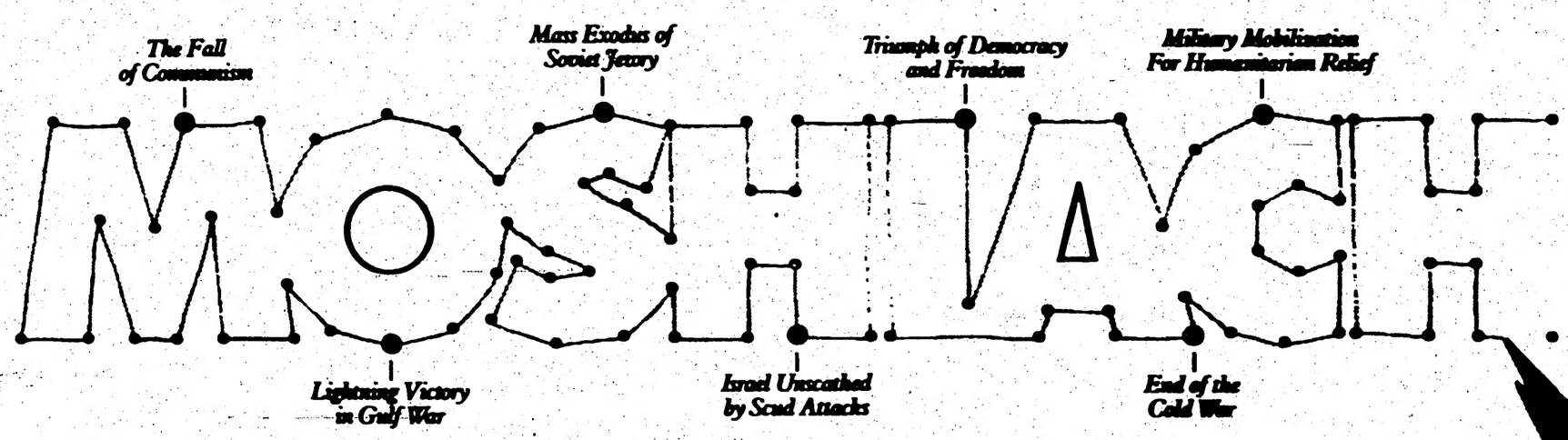
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Mass Exodus of Soviet Jewry
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End of the Cold War

Draw Your Own Conclusion

These are amazing times.

The Iron Curtain tumbled...Iraq is humbled...The people of Israel emerge whole from under a rainstorm of murderous missiles...An entire beleaguered population is airlifted to safety overnight...A tidal wave of Russian Jews reaches Israel...Truth and justice take center stage, with America emerging as the leading global power...Nations around the world turn to democracy...Plus countless other amazing developments that are taking place in front of our eyes.

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A cornerstone of Jewish faith is the belief that, ultimately, good and peace must triumph. This is the essence of "Moshiach" – who will usher in the final redemption ordained in the Torah.

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, emphasizes that these remarkable events are merely a prelude to the final Redemption, culminating in unity among people, domestic harmony, and cessation of hostilities between races, neighbors and nations.

And these developments can be accelerated through the small but important acts of goodness and charity that are within the reach of every man, woman and child. It is our job to lift ourselves, our communities and our societies toward the great dawn we are all witnessing. And it doesn't take much to move forward – a kind word, a gift to the needy, treating others with respect, strengthening our commitment to the Torah and its directives.

The Era of Moshiach is upon us. Learn about it. Be a part of it. All you have to do is open your eyes. Inevitably, you'll draw your own conclusion.

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